Misericors,
MIKPOKOΣ-MOΣ,
OR,
Medeleyes Offices,
Containing an iniunction *to all duties of Mercy belonging to the whole Man.*

Miser esto in corde meeum.

ROM. 12. 16.

Reioyce with them that reioyce, weepe with them that weepe, and be of like affection one towards another.

Consider these matters, consult, and giue sentence.

Printed at *London* by *I. B.* 1619.

MIKPOKOZMOΣ.

OR,

Microcosmographie.

Containing an infinuation
of all duties of Mens Belong-
ings in the whole Man.

Miller cito in corde manet.

LONDON:

Printed by T. C. for Edward Blount, and are to be
fold at his fhop, and by the
Bookfellers over London.

1628.

TO THE RIGHT HONOVRABLE EDVVARD Lord *Wotton*, Baron of *Marleigh*, L. Lieuetenant of the County of *Kent*, and one of his Maieſties *moſt Honourable Priuy Counſell, my ſingular good Lord; and to his moſt worthy aſſociate my very good Lady and Miſtreſſe: health, wealth, and euerlaſting happineſſe.*

RIght Honourable, there was a cuſtom among the Iewes, that ſuch dettors whoſe debts

amounted their abilities to ſatiſfie, were to be ſold themſelues, their wiues and children to become ſlaues to content their Creditors. So calling to minde how farre I ſtand ingaged to your Honor, not onely for your great and daily bounty, whereof I haue continually taſted from time to time; but alſo in that you haue willingly furthered mee by your other many and ſundry fauours, when occaſion required: the conſideration of which forceth me to confeſſe that I alſo ſhould incurre the penaltie aboue ſaid; hauing

uing no other meanes to cancell the obligation, wherein I rest bound to your Lordship; and now in your Honors absence, (aye me) I finde no other like minded towards me. Wherefore as one *Sophocles*, a poore schollar of *Socrates* did; so I hauing nothing else, doe dedicate not onely my selfe, but whatsoeuer is of mine, wholy to your Lordships seruice: continually praying, that the Lord would multiply his many and sundry blessings and graces vpon you, and yours in this life; and that hee would hereafter crowne

you with glory, and eternall happineſſe for euer, with his Saints and Angels.

Your Lordſhips moſt continually bounden, *T. M.*

To the Christian READER.

I Am not Ignorant (gentle reader) according to the saying of the Poet, Scribimus indocti doctiq; poemata passim, That godly & learned treatises of all sorts abound; & this consideration might well haue stayed my penne from paper. Know therefore that not vaine glory, but a sensible fellow feeling of the wronges and iniuries offered to my brethren (by reason of a certaine imbred

selfe-loue reigning for the most part in the heart of the oppressor) hath stirred vp in me a setled resolution, to cast in my widdows mite (notwithstanding the many rich guifts, and worthy workes of the more learned) into the Lords treasury: wherein my onely scope and drift is to shew forth my forward and willing disposition in labouring to repaire the ruins and decaies of loue and piety, which this age hath almost throwne flat on the ground: if Narcissus like I dote not to much vpon mine owne shaddow. Many thinke it sufficient, if they can talke and dispute of faith, if they be able to reason and discourse in eloquent wordes of religion: when they haue small regarde to turne their talking into walking, their wordes into

workes,

workes, and their profession into practise.

For whereas we should manifest our faith and loue of God, in our loue, charity, and kindnesse towards our neighbour, many notwithstanding are now become so degenerate, and such Non proficients *in the Schoole of true Christian integrity, that in their actions they are malicious, enuying, cruell, deceitfull, contentious, malecontent, scandalous, haters of God, iniurious, without naturall affection, and mercilesse. But wee haue not so learned Christ, neither can it be (what shew soeuer they make) that the loue of God should rest in that heart, where fraudulent, hatefull, malicious, and enuying Foxes haue made their dennes.* For if a man say hee loueth God,

God, and hateth his brother, he is a liar: for how can hee that loueth not his brother whom hee hath seene, loue God whom hee hath not seene? *as saith the Apostle* Iohn. *And hee that would know how to loue his neighbour aright, must first entertaine the loue of God in his heart; and the loue of God is retained by practising the loue of our neighbour. For euen as the heate of the naturall body warmeth the cloathes that are put vpon it, which cloathes afterward nourish and conserue the naturall heate; so the fire of the loue of God, which springeth of faith, kindleth the heart with the loue of thy neighbour, and the loue of our neighbour cherisheth the loue of God in our harts. Wherfore if these endeauours of mine*

shall

ſhall effect any good, it is the thing that I deſire; and let God haue the praiſe: if not, yet I haue diſcharged my conſcience. Therefore I humbly beſeech thee into whoſe hands theſe writings ſhall come, throughly to reade them at thy leaſure, and to marke them well; begin not onely, but make an end: for happily the beſt wine is reſerued till the laſt. And the God of patience and conſolation, make vs followers of God as deare children, and grant that we be like minded one towards another, after the example of Chriſt Ieſus.

Thine in Chriſt, *Thomas Medley.*



MISERICORS,
Or
Motiues to mercy.

The Preface.

AS the yong man in the Gospell, that was desirous to obtaine euerlasting life, yet being inioyned by our blessed Sauiour, to sell what he had and giue to the poore, departed

sorrowfull that Heauen should bee held at so high a rate. *Mat.*19. 21. So (beloued) are there many in these our daies, that very willingly would bee registred among the number of the faithfull, righteous, and mercifull men, whose charitable deuotiõs can abide no beggers. For who amongst vs is there almost, that doth any good, or what man is he amõgst a thousand, who hauing a fellow feeling of the miseries of his bretheren, remembreth the afflictions of *Ioseph*. Yet our *Sauiour Christ* exhorteth all those that wil be his Disciples, to the practise of mercy, after the example of our heauenly Father. *Ye shall therefore bee mercifull, as your Father* Luk.6.36.

which

which is in Heauen, is mercifull.

There are two principall points to bee considered in this text: First, a precept, *Ye shall therefore be mercifull*, Secondly, the president; *As your heauenly Father is mercifull*, of these in order.

Mercifull men may bee taken two waies, *Passiuely*, and *Actiuely*: *Passiuely*, for such as God hath receiued to mercy, as he did the *Apostle Paul*; *because hee sinned ignorantly, through vnbeleife*: and in this respect, they are tearmed *Vessels of mercy, prepared to glory*; of this number are onely those which repent and amend. As *Salomon* saith, *Hee that hideth his sinnes shall not prosper, but hee that confesseth, and forsaketh*

1 Tim. 1. 13.

Rom. 9. 23.

Pro. 28. 13

them, shall haue mercy.

But in this place it is meant *Actiuely*, namely, for such as shew mercy vnto others: Now that we may the better know our duties in this point, let vs more especially consider what the workes of mercy are. *Thomas Aquinas* very learnedly setteth them forth, to bee in number, 13. 6. belonging to the soule, & 7. to the body, comprehēded in two *verses*.

Consule, Castiga, Solare, Remitte, fer Ora;
Visito, Poto, Cibo, Redimo, Tego, Colligo, Condo.

Instruct the Ignorant, Correct the sinfull, Comfort the sorrowfull, Forgiue the offenders, Beare with the weak, and Pray for all men. These are workes of mercy

to

to the soule, Visit the sicke, Giue drinke to the thirsty, bread to the hungry, helpe the opressed, cloath the naked, Lodge the harbourles, and bury the dead: These to the body, of them particularly, more at large.

Consule.

The first worke of mercy to the soule, is to instruct the Ignorant, this duty is both *Ecclesiasticall*, and *Domisticall*; *Ecclesiasticall* discipline, chiefly concerneth those whom God hath placed ouer vs in the Church, as Bishops, Ministers, &c. *Domesticall* discipline belongeth to Fathers, & Masters of families. That part of instruction which appertaineth to the Ministers & Pa-

stors of the Church, is two-fold, *Catechumenicall*, and *Propheticall*.

Catechumenicall document, *Is the Doctrines of the beginning of Christ*, wherby Gods children are led forwards towards perfection, which we vsually cal catechising. *Prophetical* instruction, is the exposition of the holy Scriptures, with Doctrines, & applications drawn frō thence, for our further growth in *Christ Iesus*, Domesticall or Paternall discipline is commanded of God. *You shall teach them your children, speaking of them, when thou sittest in thy house, and when thou walkest in the way, and when thou lyest downe, and when thou risest vp.* *Saint Paul* likewise willeth the *Ephesians to bring*

Heb.6.1.

De.11.19.

vp

vp their children instructed in the feare of the Lord; this duty is to be performed three manner of waies, by example, by precepts of discipline, and by correction. Eph. 6. 4.

By example, our Lord & Saviour *Iesus Christ* taught vs when hee said, *First cast out the beame, that is in thine owne eye, and then shalt thou see more clearely, the mote that is in thy brothers eye:* And the Apostle *Paul* willeth the Colossians *To walke wisely, towards them, that are without.* For youth is generally more corrupted by the ill exampels of *Parents, Maisters, Magistrates, or Ministers*, then for the most part any good example, exhortation, or Instruction from others, can well amend them, they be- Mat. 7. 5. Col. 4. 5.

ing naturally proane to follow the worst presidents: & herein may they iustly be tearmed *Rehoboams* schollers; who whereas he might haue learned much wisdom out of his Father *Salomons* sentences, and actions, yet could hee gather nothing worthy of imitation from them, but *Where as his Father taxed his subiects ouer greeuously, he would therein goe beyond him.*

2 Chr. 10. 11.

So are there many *Rehoboams* amongst vs, in these our dayes, who can find nothing worthy their imitation out of the good examples, vertuous precepts, and diuine exhortations of their Parents, Masters and Magistrates, or Ministers, but if they haue any vice, blemish, im-

imperfection, or corruption therein they will be sure to follow, and exceede their President. For such is the corruption of the time and age wherein we liue, that in any good thing wee come short of our president, but in euill things wee exceede our patterne; yet ought we not so to doe, but rather in all examples, to behaue our selues according to the counsell of the *Apostle Paul*, *That hee which withstandeth, may bee ashamed, hauing nothing concerning vs, to speake euill of.* Tit. 2.8.

Secondly, youthare also to be instructed in precepts of discipline, which *Salomon* auoucheth, saying, *Teach a child in the trade of his way, and when he is old, hee* Pro. 22.6.

shal

shall not depart from it: In their prime and tender age, they ought (as *Samuels*) to be dedicated to the Lord, to sound forth the most glorious name of the most high, and then as the *Poet saith*: *Quo semel est imbuta recens, seruabit odorem, testa diu*, they being at the first well instructed, will continue the better.

But herein many are greatly to be reproued, that whereas they ought especially to haue a care, that their Children should (as soone as they can speake with the least vse of vnderstanding) be seasoned with the liquor of grace, and good nurture.

Mark 7.13 *They with the Scribes and Pharises teach traditions, which they themselues haue ordained, and*

and make the Word of God of none authority. They will teach them to lie, to sweare, to speake filthy speeches, and to sing songs of ribaldry, but the duties of obedience, the practise of pietie, the *Catechumenicall* Documents of faith, and fundamentall points of saluation, they account not worthy the learning, as vnfit for their tender yeares and capacity; yet this affection was not in *Abraham*, of whom the Lord saith, *I know that he will command his sonnes, and his household after him, to doe righteousnesse and iudgement, and to keepe the way of the Lord, that the Lord may bring vpon Abraham all that hee hath spoken vnto him.* Gen.18.19.

Iosua was also resolued, that Ios.24.15.

whatsoeuer others did, yet hee, and his houshold would serue the Lord. And surely in this case, it behoooueth great men especially to be good men, as being vnprinted statutes, and speaking lawes vnto the rest. *Let us therfore be mercifull, as our heauenly Father is mercifull.* And thus much touching the first duty of mercy to the soule.

Castiga.

THE second worke of mercy to the soule, consisteth in correcting the sinfull: This duty is *Ecclesiasticall, Domesticall,* and *Iudicial.* *Ecclesiasticall* correction is, whē the Bishops & Ministres of the Church, according to their seuerall functions, rebuke, or correct vice in any of

of the flocke of Christ committed to their charge. For saith *Saint Paul, the whole Scripture is giuen by inspiration from God, and is profitable to teach, to conuince, to instruct, and correct in righteousnesse, that the man of God may be absolute, being made perfect vnto all good workes.* So likewise *Saul deserued commendations, because he humbled himselfe at the rebuke of the Prophet Samuel. Dauid suffered gently reproofe of the Prophet Nathan;* neither did *Ahab disdaine to heare his faults told him from the mouth of Eliah.* And thus wee see how patiently in times past, euen the greatest would heare of their faults; albeit in these dayes such wickednesse now reigneth, that scarse the meanest will

2 Tim. 3. 16, 17.

1 Sam. 15. 24

2 Sam. 12. 7.

1 Kings 21. 20.

will put vp checke, or controule, being like them of whom the Prophet *Hosea* speaketh; that *they reprone the Priests, telling them that they haue nothing to doe with them, they shall not answere for their faults, they know what they haue to doe as well as any hee, whosoeuer shall reprone them.* Hose. 4.4. These, or the like words, will euery rude ruffin returne to vs, whensoeuer hee shall bee taxed for any misdemeanor: Yet saith Almighty God, *Thou shalt not hate thy brother in thy heart, but thou shalt plainely rebuke thy neighbour, and suffer him not to sinne.* Leuit. 19. 17. As if hee should haue said; Hee that suffereth his friend to goe on in his wickednesse, vnreproued, sheweth therein rather hatred

tred, then any true loue vnto him. Very well therefore saith *Seneca*; *Qui non vetat peccare, cum possit, Iubet.* Hee that suffereth sinne vncontrouled, doth as it were command it.

But rightly to reprehend, is one of the greatest difficulties incident to humane discretion.

And yet it is easier known then done, partly by reason of the waywardnesse of the delinquents dispositió, that may not suffer reproofe, partly by reason of the diuers affections of the reprouers themselues, whom either ignorance disables, fauour withdrawes, feare deterres, or fury transports beyond the bounds of reason.

First,

First, such (I say) is the waywardnes of mans crooked nature, that (for the most part) they may not heare of their offences, according to the example of *Herod, who heard Iohn Baptist willingly, and did many things after him, but when hee told him that it was not lawfull for him to take Herodias his brother Philips wife, hee laide holde on him, and cast him in prison.*

Mar. 6. 20.

Ieroboam also stretched out his hand from the Altar, saying, lay hold on him, so soone as hee was reproued; and *Michaiah must bee fed with bread and water of affliction till Ahab returne in peace.*

1 Kin. 13. 4 & 22. 27.

Wee can euery one of vs cry out against the sinnes of the time and age wherein we

we liue, saying; *There is no truth, nor mercy, nor knowledge of God in the Land.* But what man is hee among a thousand, that in the true humiliation of his owne soule, will stand out with *Dauid*, and say; *Behold, I haue sinned, yea, I haue done wickedly, but these sheepe what haue they done?* For albeit in generall we all confesse our selues to be sinners, yet so great is the selfe-loue that euery man by nature carrieth in his owne bosome, that when it commeth to the particulars, he coueteth to lay the burthen vpon another mans shoulders, and not to say with *Iudah, that he, or shee, is more righteous then I.*

Hos 4.1.

2 Sam. 24. 17.

Gen. 38. 16.

A first part of *Ecclesiasticall* Corrigidors there are, whom

whom ignorance disables, these poast vpon Gods message, before they haue learned their errand, being more greedy of the gaine, then gainefull in the grace of their calling, hauing not as yet receiued any warning from the mouth of the Lord to giue to his people; and therefore no way fit to execute the charge wherein to they haue thrust themselues. There are a second sort, whom either fauour withdrawes, or feare deterres from reprouing sinne. *Such,* 1 Iohn 2. 15. *who louing the world, loue not the Father*; that is to say, when *Michael* your Minister, or Peter Pleasse-man his Curate, will not tell *Ahab* of his cruelty, *Nabal* of his chur-

churlishnesse, *Iezebel* of her painting, *Gehazi* of bribery, &c: lest they thereat offended, should withdraw their affection from him, & pleasure another. And thus whilest hee preferreth gold before God, honour before honesty, and money more then the good of any: hee is ready euen with the false Prophets, *to bid Ahab goe vp and prosper.* In stead of correcting vices, he is ready to flatter and sooth men vp in their conceited vertues, couering a rusty blade with a velvet scabbard, and crying peace, peace, when warre is approaching; whereas Almighty God commandeth, *Cry aloud, spare not, lift vp thy voice like a Trumpet, tell Iudah his sinnes, & Israel their transgressions.* Shall

1 Kin. 22. 15.

Esai. 58. 1.

Shall God bid cry aloud, and shall we be silent?

A third sort of corrigidors there are, whom fury transports beyond the bounds of reason, those men can winke at all things, till they themselues be first offended, and then passing the bounds of charity, they lay all things open, yea, peradventure more then all, stuffing their Pulpits with inuectiues, and declamations, so farre are they transported with the fury of their affections. And yet for all this, sinne must bee checkt, errour must bee restrained, and vices must be spoken against, lest vnder pretence of supposed defects, in our selues, or respects to others they gather head, and like the

the vnruly Sea, break down the bankes, & ouerwhelme the Land with *Atheisme*, and superstitious impiety. Thus much touching *Ecclesiasticall correction*.

Domesticall correction is twofold, reproofe, and punishment; this duty is to be performed by Parents, towards their children, and by Masters towards their seruants *Salomon* is very copious in this matter, *Withhold not correction from thy child, thou shalt smite him with the rod; and shalt deliuer his soule from hell.* Pro 23.13. *Correct thy sonne, and he will giue thee rest, and he will giue pleasures to thy soule.* Pro.29.17 Againe, *He that spareth the rod, hateth his sonne: but he that loueth him, correcteth him betimes.* Pro.13.24 All which testimonies

nies tendes to this, that if we desire our owne peace, and not to be molested, nor vexed, but much comforted by them, if we would testifie our faithfull loue to them, if wee would purge their hearts from folly and sinne, and preserue their soules from euerlasting perdition, then let vs bee carefull to giue them due correction, which is Gods blessed ordinance, to reforme and saue their soules.

Let all cockering Parents harken what the Lord saith to the Prophet *Samuel* touching *Eli* for not correcting his children: *In that day will I raise vp against Ely all things that I haue spoken concerning his house, when I begin, I will also make an end; and I haue*

1 Sam. 3. 12,13.

tolde

tolde him that I will iudge his house for euer, for the iniquity which hee knoweth, because his sonnes ranne on in a slander, and hee stayed them not. So that you may see, how that the irrespective conniuency of Parents vpon their Childrens faults, bringeth often times Gods iudgements vpon the whole family, and not without great cause.

Nam tenera est dum virga, recensq, flectitur, huc, illuc vt vis; at post vbi creuit, non, robusta arbos: while the twig is tender and greene, it is bent hither & thither as you wil; but after it is growne, you cannot, it will bee a strong tree. And as Gods iudgement fell vpon *Ely* and his Family for this sinne: *for Hophni and Phinehas died in the* 1 Sam. 4. 17, 18.

the battell, and Ely at the newes thereof fell from his seat backward, and brake his necke: so in these dayes many adiudged to execution for murther, Fellony, or the like, haue cryed out vpon their tender hearted Parents for bearing with them too much in their child-hood.

But whilest I insist vpon this point, I beseech you mistake me not; for my meaning is, that we should haue an eye to the counsel of our Sauiour in this Text: so to shew mercy to others as we would expect the mercy of God towards our selues.

Si quoties peccant homines, sua fulmina mittat
Iupiter: exiguo tempore inermis erit.

For if that *Iowe* should strike

So

So oft as Men offend,
The Poets say his Thunderbolts
Would soone be at an end.

Thus much touching domesticall correction.

Iudiciall correction is to bee performed by Magistrates towards the Subiects: therefore thus speaketh the Lord of Hosts, saying, *Execute true iudgement, and shew mercy and compassion euery man to his brother; and oppresse not the widow, nor the fatherlesse, the stranger, nor the poore, and let none of you imagine euill against his brother in his heart.* Zach. 7.9. 10. Saint *Paul* also saith; *The Magistrate also beareth not the Sword in vaine: for he is the Minister of God, to take vengeance on him that doth euill.* Rom. 13.4 That Magistrate therefore that will be

said rightly to beare the sword, must vnsheath it so against sinne, and sinners, that piety and good men may flourish the better, & and prosper. And herein the pious care of good *Iehoshaphat*, is to bee highly extolled: *For he set Iudges in the Land of* Iudah *throughout all the stronge Cities thereof, City by City: And said vnto them, take heede what yee doe, for you execute not the iudgement of man, but of the Lord, and he will bee with you in the cause, and iudgement.*

2 Chro. 19. 5. 6.

Magistrates in these times, are culpable in two points; first, that they doe not consider they execute the Lords iudgements, or if they did, how then could your cursed swearer, your pro-

prophaner of Gods Sabbaths, & beastly drunkards goe so vnpunished, as for the most part they doe; yet herein they shew themselus like the *Scribes* and *Pharises*, *Who preferred their owne traditions, before Gods lawes.* Mark.7.13

Secondly, your inferiour Magistrates are greatly to be blamed, in that they being either too milde, or else too too negligent, in punishing small offences and petty fellonies, in their seuerall iurisdictions, doe often cause the offender to a greater Iudgement: so that whereas in pardoning small faults, they would be esteemed most mercifull, it often times falleth out far otherwise. You are therefore so to temper you iudg-

ments, that in them you may remember mercy. To that end saith the Prophet *David, Mercy and truth shall meete together, righteousnesse and peace, shall kisse one another.* And as it was in *Queen Elizabeths Poesy.*

Psa. 88. 10.

Sit piger ad penas princeps, ad præmia velox.

Cuiq; dolet: quoties cogimur esse ferox.

I see and hold my peace,
A Princely Poesy right; (uoke,
For euery fault should not pro-
A Prince or man of might.
Then happy we that haue,
A King so well inclin'd; (sword,
That when as Iustice drawes his
Hath mercy in his minde.

Solare.

THe third worke of mercy appertaining to the soule,

soule, consisteth in comforting the sorrowfull. This duty is *Ecclesiasticall*, and Generall; *Ecclesiastical* consolation, chiefly consisteth in pronouncing the glad tydings of the Gospell, to those whose consciences by the law, are throughly wounded, for their sinnes.

And surely they that thus sow in teares, shall reape in ioy. Psa. 126. 5

t or godly sorrow causeth repentance, not to be repented of. 2 Cor. 7. 10

And as this duty is to be inioyned to all Ministers at all times, so more especially, are they to labour to bring al those, on whom God hath laide his heauy rod of sicknesse.

First, to a true sight and feeling of their sins, which is by the rule of Gods law:

Secondly, to a feare of Gods anger for, them that they may lament them, and earnestly repenting, call to God for mercy: Thirdly, let vs bring them to the true Samaritan, our Lord and Sauiour Christ Iesus, *Who when the Priest and Leuite left vs wounded*; that is to say, the *Ceremoniall* and *Iudiciall* Law passed by vs; *He bound vp our wounds, and paid for our curing, that wee might be recouered to euerlasting happinesse.* Fourthly, we are so to arme them *against the concupiscence of the flesh, the lust of the eyes, and pride of life,* with the comfort of the Spirit, the society of Angels, & crownes of eternall glory; that they thus prepared to passe the waues of their troublesome sick-

Luk. 10. 33 24.

1 Ioh. 2. 16

sickneſſe, might ſafely ariue at the port of their eternall bleſſednesſe.

Generall conſolation is to be performed amongſt all Chriſtians mutually one towards another, which thing Saint *Paul* teacheth, ſaying: *Comfort the feeble minded.* In the performance of this duty, let vs eſpecially haue an eye to the cauſe of the party greeued; for none can truely comfort an other, who hath not a fellow feeling, of the miſeries of his brother. Saint *Paul* therefore willeth vs, to *Reioyce with them that reioyce, and to weepe with them that weepe, and to be of like affection one towards another.* All ſorrow is for the moſt part drawne from one of theſe

1 Theſ. 5 14.

Ro. 12. 16.

foure heads: Greefe of conscience, Feare of death, Losse of friends, And losse of wealth.

Greefe of conscience ariseth from the knowledge of some hainous sinne committed, for which the offender feareth Gods anger and iudgement, towards him.

And surely vntill (like wandring sheepe, that haue gon astray) we acknowledg our selues, as lost & wounded, through our dayly trãsgressions, we haue no hope in the true Lambe of God, to be purged from them; I say, hee that sometimes lamenteth not the absence of Gods graces from him, shal neuer finde assured peace to his conscience, by the presence

sence of Gods holy Spirit. And this doth our blessed Sauiour himselfe testifie, whereas he saith: *Come vnto me, all yee that are weary, and heauy laden, and I will ease you*: As if he should say, all you that seeke ease in mee, must first be weary with the burthen of your sinnes, as desirous to leaue them; then you must also come laden with teares of hearty contrition, before you can find rest vnto your soules, wherevpon followeth that comfort of Almighty God, denounced by the *Prophet Ezekiell*; *At what time soeuer a sinner doth repent him of his sinnes, from the bottome of his heart, I will put all his wickednesse out of my remembrance.* Mat 11.28 Exe.18.21.

But many Libertines a-

buse this place of *Scripture*, thinking that they may repent, when they list; albeit the Lord saith, *At what time soeuer*, yet hast thou no warrant from thence, to thinke that thou shalt haue free power to repent whensoeuer thou wilt. *Pœnitentia sera raro vera.* Late Repentance, is seldom true repentance; wee reade of one that repented at the last houre, because no man should dispaire, and but of one, lest any man should presume: we see many thousands of those who haue deferred their repentance, haue beene taken away in their sinnes, and died impenitent. *Put not off therefore from day to day, but turne to the Lord your God, because he is mer-*

Ezec. 18. 21.

Luk. 18. 13

mercifull, & gracious, & such a one, as is sorry for your afflictions. Say not with your selues as *Caine* & *Iudas*, that your sinnes cannot be pardoned. For saith S. *Austine Mentiris Caine, maior est dei Misserecordia, quam omnis humana miseria.* Thou speakest false *Caine*, men cannot bee so sinfull, as God is mercifull, if with penitent hearts they could call vpon him. A proofe of this may bee seene in the poore *Publican, Who standeth a farre off, and would not come neere, nor yet lift vp his eyes to heauen, but smote his breast saying: God be mercifull to me a sinner.* Hee would not come neere vnto God, therefore God in mercy commeth neere vnto him: for the text saith, *Hee* Eccles. 9

went

went away rather Iustified. Oh happy therefore, and thrice blessed are they, who groning vnder the burthen of their sinnes, seeke quietnes of minde in Christ alone. Thus much touching greefe of Conscience.

The next speciall duty of consolation is to bee performed toward those, who stand in feare of death, wherein you are to require the aide of your Minister, & with him, to ioyne in prayer to our heauenly Father, for the sicke Patient, that if it so stand with his great goodnesse, he may be restored to his former health; if not, yet to forgiue him his sinnes, and so to arme him with patience, that he may the better bee prepared to enter-

enter into glory: And of this, sufficient hath beene spoken, in the place of *Ecclesiasticall consolation.*

In the third place, wee are to speake of the comforting of those, who suffer immoderate greefe for the death of their friends, as wiues doe for the deaths of their husbands, children for their Parents, and one friend for the losse of another.

To whom I say, that although it bee commendable, to powre forth teares ouer the dead, for so did *Iacob* for *Ioseph*, supposing him to bee dead. *Surely, I will goe downe into the graue, to my Sonne mourning.* And likewise great was the lamentation, that *Dauid* made when Ge. 37. 35.

when newes was brought him, of the death of *Abſolon.*

2 Sam. 18. 35. *Oh Abſolon my Sonne, my Sonne Abſolon, would God I had died for thee: Oh Abſolon my Sonne, my Sonne.* Nay, Chriſt himſelfe (ſaith Saint *Ierome*) went not to his Sepulcher without weeping eyes, yet ſaith the *Apoſtle*

1 Theſ. 4. 13. *Paul, I would not haue you ignorant, concerning them which are aſleepe, that ye ſorrow not, euen as others that haue no hope.* And therefore ſaith Saint *Bernard*, *Non culpamus affectum, ſed exceſſum.* Wee blame not the affection, but the want of moderation. Hee that ſaid, my

Eccle. 38. 17. *Sonne power forth thy teares, ouer the dead;* ſaid alſo, *comfort thy ſelfe.* Amongſt other meane comforts (ſaith *Tertul-*

tullian) *Resurrectio mortuorum, fiducia Christianorum*; Christians, who beleeue a Resurrection to a better life, should raise vp themselues by faith from such too dolefull passions; for as in all other things, so in this, a moderation should bee had. Hast thou lost a good Father, Friend, Husband, Wife, or Child, say with the holy man *Iob*, *The Lord hath giuen, and the Lord hath taken away, blessed be the name of the Lord.* They are not cleane taken from vs, but gon a little before on the way, wherin we must al follow; we shall all one day meete againe by the grace of God; at what time there will be no meane ioy, when friends

Iob. 1. 21.

friends shall for euer liue, reioyce, and sing, an *Halleluiah*, to our heauenly King. And surely saith the prophet
Esa. 57,1. *Esay*, *They are taken away from the euil to come.* And our Sauiour Christ Iesus a little before his passion, seeing his Disciples sorrowfull for his departure, which was so shortly to ensue; said
Ioh. 14.29. vnto them, *If you loued mee, you would reioyce because I said I goe to my Father.* So if wee loued our friends, wee cannot but reioyce, because they are gone to Christ Iesus, their Redeemer. For they are taken from misery to happinesse, from vanity, to glory, and from fading pleasures, to euerlasting ioyes.

Let vs therefore rather praise

praiſe God for their ſo happy deliuerance, then any way ſeeme diſcontented thereat. Thus much touching the death of our Friends. In the laſt place we are to comfort ſuch as haue ſuſtained loſſe of worldly wealth; which hapeneth either by caſualty of fire, inundation of water, ſhipwracke, Pirates, or theeues: To al which kind of worldly loſſes, theſe fiue principles following, are to bee propounded.

Firſt conſider what our bleſſed Sauiour taught vs, when he willed vs to pray, *That Gods will might be done in vs*: what reaſon then hath any man, to withſtand the performance of that, for which hee dayly prayeth.

And

And our Sauiour praying, a little before his passion, said, *Neuertheleſſe not as I wil, but as thou wilt.* Oh excellent Patterne for obedient children, patiently to content themselues with what crosse soeuer it shal please our heauenly Father to lay vpon them.

Mat. 26. 39

Secondly, consider the *Earth is the Lords, and all that therein is, the round world, and they that dwell therein.* If then all the riches of this world, belong to the Lord, who in mercy hath but lent them vs and made vs to be Stewards ouer them. *As by the Parable of the vniuſt Steward, may appeare:* Saint *Paul* also auoucheth it, when he saith, *Wee brought nothing into this World, and it is certen, wee can*

Pſal. 24. 1.

Luk. 16. 1.

1 Tim. 6. 7.

carry

carry nothing out: Why then ſhould men bee too much deiected, ſeeing the Lord hath but taken his own, we coût him a very vnthankful debter, that is not as willing to pay, as to borrow. Man is the debter, God is the leader, let vs not herein deale with our heauenly Father, more vniuſtly then wewould haue our Brother deale with vs. Let vs ſay with the holy man *Iob*, *The Lord, giueth, the Lord taketh away; bleſſed be the name of the Lord.* When I had them, I was not the better, I truſted not to them, they therefore being gone, doe nothing diſmay mee. Iob.1.21.

Thirdly, conſider the Lord hath done this for the tryall of our Faith, Patience,

tience, and perseuerance, as he dealt with his seruant *Iob* who said, *Though hee slay mee, yet I will trust in his mercy,*

Iob.13. 15.

For when the Lord shall perceiue that our confidence is not built vpon fading ioyes and transitory pleasures, but firmely cast vpon him, he then will drawe neere vnto vs, and vnto al that truly feare him, & trust in his mercy, as he did to his seruant *Iob, To whom God gaue twice so much riches, as hee had taken from him.*

Fourthly, call to minde the prouidence of God, towards all Creatures.

Mat.6. 26.

Behold (saith our Sauiour) the fowles of heauen, for they sowe not, neither reape, nor carry into barnes, yet your heauenly Father feedeth them: are you not much better then they? The Phylosopher *Bias* cast

caſt his goods into the Sea, & being demanded why, he anſwered, *Omnia mea mecum porto*, My goods and I, are neuer parted. It were to be wiſhed in like manner, that Chriſtians would caſt away the leauen of too too worldly carefulneſſe, into the ſea of eternall forgetfulneſſe, to that end eſpecially, that Chriſt, and they might neuer be parted.

The fift and laſt principle, and not the leaſt, which wee are to performe to our poore brethren in this behalfe, is, to yeeld them our charitable releefe; for ſaith Saint *Iohn*, *Who ſoeuer hath the worlds goods, and ſeeth his brother haue neede, and ſhutteth vp his compaſſion from him, how dwelleth the loue of God in him: or how can he be ſaid to loue God whom hee ſeeth not, when* 1 Ioh. 3.17.

when he loueth not his brother whom he daily seeth? Let vs therefore be mercifull, as our heauenly father is mercifull. Thus far of the third worke of mercy to the soule expressed in comforting the sorrowfull mentioned in this word *Solare.*

Remitte.

THe fourth worke of mercy towards the soule, consisteth in pardoning and forgiuing, offenders. This duty, and the rest that follow, are all generall; euery man must forgiue all men, as our *Sauiour Christ Iesus* plainely shewed when he taught his Disciples to pray, *Forgiue vs our sinnes, for euen we forgiue euery man that is indebted to vs,* as

Luk. 11.4.

if

if he ſhould ſay, expect no forgiueneſſe at the hand of Almightie God, vnleſſe ye likewiſe freely from the bottome of your hearts forgiue one another: yet now a daies, among your ſwaggering and roaring gallants, there is but a word and a wound, and among your ciuill & lawleſſe Lawyers, but a word and a writ, Neuertheleſſe *S.* Paul *willeth vs to be Courteous one towards an other, and tender hearted, freely forgiuing one another, euen as God for Chriſts ſake, freely forgaue vs.* Wherein the Apoſtle meeteth with an obiection that might be made I am as gentle, quiet, affable curteous, and patient, as any man can be, ſo long as you doe not wrong me, iniure, diſgrace

Epheſ. 4. 32.

disgrace me, or take away my good name; but indeede if you abuse me, or crosse me of my will in any thing. Oh then you must pardon me, I am some what passionate, I may not endure, or put vp such abuses, at any hand: No, may you not endure them? What then may you endure? Surely no more then a beare, a dog, a horse, or a hog may. But it is the propertie of all those that will be the Disciples of our Lord and *Saviour Christ Iesus, to forgiue*, and forget with meekenesse, all iniuries and wrongs; they will not only be kinde to the kinde, and shew curtesie for curtesie, for this the veriest reprobate, and deepest dissembler in the world may doe, *but*

they

they will ouercome euill with goodneſſe, they wil ſhew mercy to the mercileſſe, by putting vp many wronges and offences. And as they looke for pardon from God, for far greater offences; ſo will they not ſtick eaſily to giue pardon for theſe leſſer offences. An excellent example may be ſeene herein in *Ioſeph*, whoſe brethren after the deceaſe of *Iacob* their father, fearing his diſpleaſure, and ſubmitting themſelues to him, he ſaid, *Feare not, for I alſo am vnder God.* Gen. 50. 19. As if he ſhould ſay, If I ſhould be ſo haſtie in reuenging my ſelfe vpon the wronges, which you haue offred me, may not God pay the ſame fourefold into mine owne boſome?

Plainly teaching euery true Christian, so to behaue himselfe towards offendors here in this life; as they would haue God to reward them hereafter.

If then you would haue forgiuenesse at the hand of Almighty God, freely from your hearts, forgiue you your brethren, remembring that you your selues are likewise vnder the same condemnation.

Now to forgiue, it is not enough to moderate the tongue, which is loues broker and interpreter, in not iudging euill of our neighbour; but also the simpathy and affection, of the heart is required (which is the treasure of loue) in forgiuing, to which Christ himselfe annexeth

annexeth a moſt cõfortable promiſe; *and it ſhall be forgiuen you*; becauſe we approue & ſhew our ſelues thereby, to be the true children of God. Great is the equity of this precept, that we ſhould forgiue one another becauſe we are brethrẽ; But vnſpeakable is the mercy of God in promiſing vs forgiuenes. In forgiuing our brother, wee do no more then equity it ſelfe requireth. *Tu quidem eum habes inimicum, quia teeum creatus eſt* (ſaith S. *Auguſtine*). *Deus vero eum quem creauit*; thou haſt him to thine enemie, which was created with thee, but God hath him to his enemie, whom he created: thou forgiueſt, when thou thy ſelfe needeſt forgiueneſſe; for

who is he, that ſinneth not; but God who wanteth nothing, and cannot ſinne, forgiueth thee.

And that euery good Chriſtian ſhould doe this, it is not onely meete, but for many reaſons neceſſary.

The firſt is the commandement of God, which ſhould be the rule and direction, for euery Chriſtian mans life. *But I ſay vnto you, loue your enemies,* ſaith *Chriſt.* Mat. 5. 44.

If thy friend ſhould haue a ſeruant that ſhould greatly abuſe and offend thee, and thou in thine anger ſhouldeſt riſe vp to ſtrike him, yet remembring that he is the ſeruant of thy deere friend thou wouldeſt bridle thy wrath, and forbeare

beare for thy friends ſake, to ſtrike him, leaſt thou ſhouldeſt offend, or looſe thy good friend.

This mildeneſſe and modeſtie God requireth at thine handes, that for his ſake, thou ſhouldeſt forgiue and ſpare thine enemie, his ſeruant, his creature, leaſt thou looſe his fauour, and friendſhip.

Somtimes we ſee a brother to ſpare a brother; leſt they ſhould diſpleaſe their earthly father, *Eſau* a reprobate & malicious man who bare a deadly hatred to his brother *Iacob*, could ſay, *The daies of mourning for my father will come ſhortly, then will I ſlay my brother Iacob.* He would not lay handes vpon his brother, while his father Gen. 27.

liued, leſt hee ſhould greeue and offend him; and ſhould not we much more refraine from hurting and ſeeking reuenge vpon our enemie, for the loue and reuerence we owe to our heauenly father, to whom wee are ſo many waies indebted, eſpecially Chriſt ſaying vnto vs,

Mat. 18. *So ſhall my heauenly father doe vnto you, that is, deliuer you to the Iaylors, vntill you pay all that is due? Except yee forgiue from your hearts, each one to his brother their treſpaſſes. Ad tam magnum tonitru, qui non expergiſcitur, non dormit, ſed mortuus eſt*; He that is not awaked at this ſo great thunder, is not a ſleepe, but is a dead man, ſaith S. *Auguſtine.*

If this can little moue thy flinty

flinty heart, yet let these examples of heathen men preuaile something with thee, of whom to be excelled and to come be-hind them in the practise of vertues, is not only a shame vnto Christians, but shall also condemne them at the day of Iudgement.

Phillip king of Macedon, being counselled to punish one *Archadius*, which continually railed vpon him when hee met him, spake kindly vnto him, and sent gifts vnto him, and afterwards willed his friends to enquire what he said of him among the *Greekes*: And when they answered, hee was become a great prayser of the King; I am then (said hee) a better *Phisitian*

then any of you are.

Hippocinus a noble man, conceiuing deepe displeasure against *Alcibiades*, by reason of some iniury done vnto his son. The next day early in the morning, *Alcibiades* came vnto his house, and being no sooner within his dore, cast off his garment and offered his naked body, willing him to whip him at his pleasure, as hee had worthily deserued; At the sight whereof *Hippocinus* by and by forgat the iniury, pardoned *Alcibiades*, and gaue him his daughter in mariage. If now these Ethnicks either through the moderation of their mindes, or humane wisdom could willingly offer reconciliation, confesse the iniury

iniury done, and forgiue receiued wronges; shall not they rise vp in Iudgement, and condemne vs, which are so deadly in our malice, so obdurate in reuenge, so refractary, and stubborne in forgiuing wronges, that many thinke it vnpossible to frame their stony harts to be reconciled to their enemies.

First the duty we owe to our Christian brother (if we be Christians indeede) should worke this effect in vs, that by our lenty and patience, we may reforme and amend our neighbour.

Hereof the Apostle, *Ouercome euill with goodnes*, And *Solomon A soft answer putteth away wrath, but grieuous words stirre vp anger*. For euen as

Rom. 12. Pro. 15.

fire (the fuell being taken away) goeth out; so wrath and displeasure is mitigated by mildnesse; and as smoake so annoyeth the sight, that a man cannot see what lieth before him; so enuie and malice casteth such a cloud before reason; that one cannot easily iudge, or censure, rightly of the actions of his brethren, nor wherein wee our selues are delinquent.

Secondly, because we are bound by charity, not to hurt our neighbour, for by reuenge and retorting euill for euill, we doe not onely proue our selues to be euill, but also minister occasion of further fury, and perturbation to our brother: What is this else, but *Oleum*

Camino

Camino addere? according to the prouerbe, to caſt oyle into the fire.

Demoſthenes being prouoked by many taunts and reproaches of an enemy, anſwered; I will not contend with thee in this kind of combate. *In quo qui vincitur ipſo victore melior eſt,* in which hee that is vanquiſhed, is the better man.

Thirdly, wee ſhould forgiue and patiently ſuffer wrong, for the edification of our neighbour, that wee may giue him an example of godlineſſe.

For as euery example of vertue, ſo eſpecially of forgiuing iniuries, doth edifie our neighbour, and enforce him to admire and loue vs, yea, though he be moſt

moſt vile, and wicked.

If the commandement of God as obedient children, cannot pierce our Adamantine hearts; neither the loue, we owe vnto our brethren, as fellow members of one body; yet let the vtility and profit, which commeth to our ſelues thereby, as meere naturall men, preuaile ſomewhat with vs, in this precept of forgiuing.

Firſt, leaſt thou hurt thy ſelfe, becauſe thou canſt not wreake thy reuenge vpon thine enemy, but thou muſt doe thy ſelfe a farre greater hurt. For if a man, for the diſliking that hee hath of a garment, which he weareth, that he might cut and teare it, ſhould thruſt the knife into his owne

bowels

bowells, were he not worthy to be condemned of extreame madneſſe? So thou canſt not ſtirike thy neighbour, but thou muſt giue thy ſelfe a more greeuous wound; thou offendeſt God, pierceſt thine owne ſoule, through thine impatiency, and pleaſeſt thine aduerſary. Knoweſt thou not what the Apoſtle ſaith, *Whoſoeuer hateth his Brother, is a manſlayer, and yee know, that no manſlayer hath eternal life abiding in him.* Iohn 3.

Paſſus es Malum? ſaith S. *Auguſtine*, haſt thou ſuffered wrong? *Ignoſce, ne duo mali ſitis.* Forgiue, that yee be not both wicked, If thou hateſt thy brother, thou hurteſt thine owne ſoule; If thou forgiueſt him, thou doſt good to thy ſelfe, and

thine enemy remaineth in his owne ſinne. What greater madnes can there be, then to perſecute thine ene- with deadly hatred, ſeeing it cannot be without offering great iniury to thine owne ſoule?

Is there any man ſo ſottiſh, that if in eating, hee biteth his tongue with his teeth he will therefore pull out his teeth? Or if in cleauing a blocke, hee hurteth his foote, will hee to be reuenged, cut off his arme? wouldeſt thou not iudge ſuch a one, to be out of his wits? Know then, that thy neighbour is neerer vnto thee, then thy teeth in thy head, or thine arme on thy body. Is it then the part of a wiſe man, to take reuenge

on

on his neighbour for a little iniury and reproch done vnto him, and so cut off and destroy the fellow member of the same body?

Surely, if there were no other reason, but this, to moue vs to condonation, and loue of our enemies, lest wee most of all hurt our selues, seeing nature her selfe hath ingrafted in euery mans hart, to wish well vnto himselfe, this should be a sufficient motiue vnto vs, to draw loue and kindnes towards our enemies. Patience knoweth how to conuert iniuries and reproches into gould, siluer, and pertious stones, euen as the *Salamander* is nouriſhed in the fire of tribulation, and as the sea fish is fed with

with ſalt and bitter waters.

Socrates, when going in the ſtreete, one malepertly kicked him with his heele, and many maruelling that he ſo patiently put it vp, what ſhould I doe, (quoth he to them that perſwaded him to take the law vpon him,) *Si quis aſinus me calce percuſſit, diceretis mihi vocaeum in jus?* If any Aſſe ſhould ſtrike me with his heele, would you wiſh me to goe to law with him?

Secondly, wee ſhould loue and forgiue an enemy, for the great profit, and good an enemy cauſeth vnto vs. And by experience we ſee, the very brute, and ſauage beaſts, to be louing to their benefactours. If then reaſon it ſelfe enforceth

from

from vs loue to a benefactour, by the ſame law of reaſon wee are bound to loue our enemies, which often times are more beneficiall and profitable to vs then a friend. Our friends many times doe winke at our infirmities, ſooth vs vp in our follies, ſuffer vs to runne on in our wickednes; but our enemy, which is ſharpe ſighted to prie into our life, maketh vs to walke warily and to be circumſpect in our ſayings and doings, that wee giue him no occaſion to backbite, and diſcredit vs.

It was a wiſe ſaying of *Socrates*, that euery man needeth a true friend, or a watchfull enemy. For a friend (if hee be indeed a true

true friend) will euer tell vs the trueth and counsell vs for our good.

But because often times we will not hearken vnto a friend, God sendeth vs enemies to counsell and reforme vs in that, which our friends either will not, or dare not. And therefore one calleth an enemie, *Optimum vitæ nostræ Padagogum*, the best Schoolemaster of our life: *Et medicum gratuitum ac salutarem*; and a healthfull *Phisitian*, which giueth his phisicke freely, which if he doe but touch our vlcers, and offences, causeth vs to amend them.

Philip king of *Macedon*, was wont to say, that hee was much behoulding vnto them of *Athens*, for that they

they ſpake euill of him; becauſe (ſaith he) I am made the better man whiles I endeuour *et verbis, et factis, vt mendacij s conuincere*, both by words, and deeds, to proue them lyers. Euen as thoſe that ſuſpect a diſeaſe, are carefully carefull, that they hurt not their crazed bodies by euill diet; ſo enemies, are an occaſion vnto vs, of circumſpection in our liues and conuerſations. *For we know* (ſaith the Apoſtle) *that all things worke together for the beſt, vnto them that loue God*: So that a good man receiueth not a wound by the dart of his enemy, but an wholeſome plaiſter, to cure the ruptures of his ſoule, and to the furtherance of a godly life. Thirdly

Rom. 8. 28

Thirdly, wee ſhould bee prone and ready to forgiue, becauſe we can not poſſibly haue peace with God, as long as we be at iarre with our Neighbours; and therefore the neceſſity of it, ſhould moue vs to forgiue and loue our enemy. *If yee bite and deuoure one another, take heede yee be not conſumed one of another,* ſaith the *Apoſtle.* Gal. 5.15.

We ſee in an army, that the enemy hath neuer ſo great aduantage, as when the Captaine and Souldiers are at diſcord and ſtrife among themſelues; but the whole life of a Chriſtian, what is it but a warfare vpon earth? And if then wee retaine peace with God, and our Neighbours, wee neede

need not feare our enemies. But therefore wee are vanquiſhed of them, becauſe we haue little care of this peace amongſt our ſelues. This ineſtimable treaſure Chriſt left with his true members, *My peace I giue vnto you, my peace I leaue with you, not as the world giueth, giue I vnto you.* Ioh.14.27.

This peace of the world, is the conſent of wicked men amongſt themſelues, againſt God, and good men, rather to be called a conſpiration, then a pacification; as *Herod* againſt *Pilate*, *Pilate* againſt *Herod*, *yet both agreed to put Chriſt to death. All the Sonnes of Iacob conſpiring againſt Ioſeph, were friends in wickedneſſe*, and held ſuch firme concord together, that

that for many yeers, though they dissented among themselues, (as it commeth often to passe) yet they neuer bewrayed to their Father, the selling of their Innocent Brother. But this is not the peace of Christ, which so maketh both one, that wee cannot haue peace with God, vnlesse we hold peace with our brethren; neither can bee at peace with our brethren, except wee bee at peace with God first.

We are all conioyned in God, the beginning and author of all things, we all receiued our beginning of him, and therefore wee are bretheren and neighbours. And for this cause (as saith Saint *Augustine*) He created man but one and single,

De ciuit. Dei.

that

that by this meanes, hee might commend vnto vs the vnity of ſociety, and bond of concord. If men not only be knit together among themſelues, by the ſimilitude of nature, but alſo by the affection of cognation; ſo that no man may fall away from the loue of God, but hee looſeth the loue of his Neighbor alſo, or can put off the loue of his Neighbour, but with all he looſeth the loue of God, and ſo it followeth, that if we bee not at peace among our ſelues, wee haue no peace with God: & if we haue no peace with God, we can neither pray, nor perform any duty of godlines: therefore ſaith our Sauiour, *If thou bring thy gift to the Alter* Mat. 5.23.

Altar, & there remẽbrest that thy brother hath ought against thee, leaue there thine offering, before the Altar, and goe thy way: First be reconciled to thy brother, and then come and offer thy guift. And againe, when hee taught them to pray, he added, *For if yee forgiue men their trespasses, your heauenly Father will also forgiue you; But if yee doe not forgiue men their trespasses, no more will your Father forgiue you your trespasses.*

Mat. 6.14.

God will not accept any seruice at our hands, except we be first reconciled to our brethren, because there is no peace betweene vs and him, as long as there is no Christian amity betweene vs and our Neighbours.

With what face can wee say

say the Lords Prayer; with what conſcience can wee craue forgiueneſſe of our heauenly Father, of our ten *Thouſand Talents*, of our infinite ſinnes againſt his diuine Maieſty, *when wee will not forgiue our Brother an hundred pence*: That is, a treſpaſſe of no moment, in compariſon of our greeuous ſinnes dayly againſt God. Is not this the Condition which wee make with God, *As wee forgiue them which treſpaſſe againſt vs.* O foole ſaith Saint *Auguſtine*, thou prayeſt againſt thy ſelfe, is it not as if thou hadſt ſaid. *Lord forgiue mee not, ſeale faſt my ſinnes, forgiue me, as I forgiue others: but thou knoweſt, that I will not forgiue them that treſpaſſe againſt me,* Mat. 18.

therefore, O Lord, forgiue mee not? And thus through thy hard heartednes, thou praieſt not for thy ſelfe, but bringeſt a curſe vpon thy ſelfe.

Fourthly, another motiue which ſhould mooue vs to forgiue, is becauſe our enemy is worthy rather of commiſeration, then retaliation and reuenge.

But to meete now with the vſuall obiection of carnall men; *How can I* (they will ſay) *refraine from ſeeking reuenge againſt him, who with his virulent tongue hath impaired my good name, who wrongfullie calleth me into the Law, which ledeth mee with many contumelies, and neuer ceaſeth to reproach me?*

I am not ſo eſtranged from the

the common ſence of men, but I thinke this to bee a grieuous diſeaſe among many. Let vs learne now how to cure this feſtered wound; weigh firſt the loſſe on either ſide, whether I pray thee doth thine enemy hurt moſt himſelfe or thee? He looſeth Gods fauour and friendſhip, in vſing thee ſo iniuriouſly; in reproaching thee, he reproacheth God himſelfe, and in ſinning he betrayeth his ſoule vnto eternall torments, and looſeth (without repentance) thoſe eternall ioyes, *Which the eie hath not ſeene, the eare hath not heard, neither hath entred into the heart of man, which God hath prepared for them that loue him.* Hee hath obſcured thy good

1 Cor. 2, 9.

name, but he hath betrayed his owne ſoule; he hath but rent thy garment, but hee hath wounded his owne heart; he hath taken ſcarce a haire from thee, but hee hath bereſt himſelfe of an eie: This being ſo, if there bee in thee the bowels of charity, ſhouldeſt thou not rather take pitty vpon thine enemy, which hath ſo harmed himſelfe, then greately to bee moued, in that hee hath done thee a little iniury? This the Holy Prophet ſignifieth when hee ſaith, Pſ.118 11. *They came about me like bees, but they were quenched euen as a fire among thornes.* The *Bee* ſtingeth thy finger, but pulleth out his owne bowels, *Animaſq; in vulnere ponunt*; They kill themſelues with their

their ſtinging, and thou enioyeſt the hony: If therefore thou wouldeſt enioy the hony of heauenly glory, it is needfull that thou ſuffer perſecution of theſe waſpiſh enemies, where as the reuengerneuer wanteth a re-action on himſelfe, whileſt he ſeeks vengeance on man, findes vengeance of God, whileſt he ſhooteth the ſting of reuenge he emptieth himſelfe *of the bowels of mercy, kindneſſe, humility, &c.* Col. 3. 12.

Phocion and *Ariſtides* two Noble men of *Athens*, the one being condemned to exile, the other to death vnworthily: *Ariſtides* going into exile, prayed that all things might ſucceede ſo happy and proſperous with the *Athenians*, that they

might neuer hereafter haue neede to remember *Aristides*.

Plutarch. *Phocion* being about to drinke the poysoned *Potion*, wherewith hee should die, charged his sonne that hee should neuer reuenge his vniust death vpon the *Athenians*.

Val max. *Thrasibulus* that Noble Citizen of *Athens*, who expelled the thirty *Spartan Tyrants*, & by this meanes, restored the former freedome to his Country, hee caused the law of perpetual obliuion of former iniuries to bee enacted, which they called (*Legem obliuionis*) the law of forgetfulnesse.

Let Christians then be ashamed, not to aspire vnto that perfection heerein, which

which many wiſe *Heathens* haue attained vnto. How far this brotherly forgiueneſſe is to be extended, our *Sauiour* himſelfe ſheweth in the parable of the *Vnmercifull Seruant, which owed ten thouſand Talents*, concluding in theſe words: *So likewiſe ſhall my heauenly Father doe vnto you, except you forgiue from your hearts, each one to his brother their treſpaſſes.* Mat. 18. 35

In theſe words, firſt wee are taught to whom this precept of forgiuing of iniuries pertaineth. None are exempted which profeſſe to be Chriſts Diſciples: for he ſaith; *Except yee forgiue each one*, that is, of what degree, ſtate or condition ſoeuer he be of, rich or poore, Noble or Ignoble; King, or beg-

ger; we are all ſinners, and doe pray daily: *Forgiue vs our debts, as wee forgiue our debtors.* Let the proud obſerue this, which being puffed vp with the confidence of their birth or dignities, thinke that they may lawfully deſpiſe, wrong, and tread vnder foot, the ſimple obſcure, and poore man.

Secondly, hee ſheweth whom hee ſhould forgiue, *His brother:* He might haue ſaid, his fellow ſeruant: but hee would haue vs to lift vp our eyes higher, and to conſider, that all men are not onely of the ſame condition as ſeruants; but alſo of the ſame nature and dignities as the Sonnes of God; who was ſo farre from contemning the baſe and obſcure,

ſcure, that hee would haue his onely begotten Sonne to bee contemptible and poore, that he might make vs rich.

Thirdly, hee teacheth what wee ſhould forgiue, *Their treſpaſſes.* He ſpeaketh indefinitely, that hee might comprehende all things wherewith our neighbour hath offended vs: for how great ſoeuer is the iniury done vnto vs, it may in no ſort be compared vnto that wherein wee haue offended God.

Fourthly, hee expreſſeth the meaſure and manner of forgiuing, ſaying; *From your hearts:* that is, not in naked words, with an hypocritical and diſſembling heart, but truly and ſeriouſly, that not

ſo much as a ſparkle of enuie, hatred, or rankor remaine behind in our hearts: which particle, reproueth their contumacy, *Which ſay, they will forgiue, but withall proteſt, they cannot forget the iniury, neither can they endure the ſight of ſuch as haue offended them.*

Theſe forgiue not from their hearts, but in words onely; nay, not ſo much as in words, ſeeing they foſter in their hearts the memory thereof, and doe not conceale it.

Wee ſhould in forgiuing of iniuries, imitate the example of our heauenly Father, who ſo forgiueth our iniquities, that hee remembreth them no more: for if our ſinnes were ſtill in remem-

membrance with God, how could the hope of our ſaluation be firme and certain vnto vs? And therefore the Princely Prophet prayeth, *That God would not remember the ſinnes of his youth.* And that which neceſſity conſtraineth vs to craue at the hands of God, is it not meet that wee ſhould ſhew the ſame to our brethren? Wee would not that God ſhould remember our ſinnes, and ſhall wee keepe in memory old grudges and offences of our brethren and neighbours? Surely ſuch make themſelues vnworthy of the mercies of God; *Being deſtitute of faith, working by loue.*

Pſal. 25. 7.

Gal. 5. 6.

Moſt memorable, and neuer to be forgotten, was the

the dealing of the holy Patriarch *Abraham*, with his nephew *Lot*, when Sathan aſſaied to kindle contention betweene them, by reaſon of their quarrelling ſeruants; *Abraham* being euerie way the better man, being his Vncle, and his elder,

Iohn 8.56. *Who already had ſeene the day of Chriſt*; had alſo learned the leſſon of humility of Chriſt; hee ſtood not vpon his *Summũ Ius*, his right & reputation, but came firſt to *Lot*, and was the profferer of peace, ſaying;

Gen. 13.8. *I pray thee let there bee no ſtrife betweene me and thee, and betweene my heardmen and thine, and why? for wee are brethren:* Hee ſought peace *Concedendo de ſuo Iure*, By yeelding of his right. Now there are Chriſtians

ſtians to bee found (ſaith *Muſculus*) which will not yeeld one foote of their right for brotherly vnities ſake: this proffer of *Abraham* is counted but folly now, yea of thoſe which yet would be eſteemed his children.

Laſtly, this benefit alſo we make through patience towards an enemy, (which is not the leaſt) that being accuſtomed to deale iuſtly and friendly with an enemie, wee ſhall the better frame our ſelues to liue ſociably and kindly with our familiar friends, and to doe nothing fraudulently, and deceitfully in friendſhip. Let vs therefore I beſeech you, caſt out of our minds the remembrance of iniu-

ties,

ries, which is the very wood and fuell to nouriſh reuenge, and which exaſperateth our harts againſt our brethren. *Let vs, as the Elect of God, put vpon vs tender mercy, kindneſſe, long ſuffering, forbearing one another, and forgiuing one another, as Chriſt forgaue you, euen ſo doe ye.* Let this ſweet promiſe of our Sauiour: *And ye ſhall be forgiuen;* quench in vs all rancor and malice, and ouerſway in our thoughts all reaſons of fleſh & bloud, which ſeeke to moue vs to reuenge: conſider that in no other Petition in the Lords Prayer we ſo pray, as to indent with God, but in this onely: *Forgiue vs, as wee forgiue others.* In which couenant with God, if wee bee found liars, we

Col. 3. 12.

we pray in vaine, our prayers are against our selues; seeing our sinnes are not forgiuen, because wee are not truly inserted in the body of *Iesus Christ*, vnlesse we forgiue one another; except wee manifest our faith, in loue towards our neighbor: Forgiue (saith Saint *Augustine*) lest whiles thou denie mercy to thy brother, thou shut the mercy of thy Heauenly Father from thy selfe. *For there shall bee iudgement mercilesse, to him that sheweth no mercy.* Iam. 2. 13.

But if all this cannot suppresse the rage of thy wreakefull humour, but thou must needes seeke reuenge: I will permit thee to be carried with the current of thy passions, vpon condition

tion that thou wilt bee angry with him that indeede hath done thee that iniury: And who is hee? verily (as *Basil* saith) euen hee which ruleth in thine enemies heart, the Diuell I meane, which inflameth him with the firebrands of wrath, and armeth him with his spirit against thee; it is hee that vseth thine enemies hand as a Sword, to strike thee, and his tongue as an arrow to shoote at thee. If an horseman should strike thee with his speare, wouldest thou bee angry with his horse? So, if thou bee hurt by thine enemy, seeke reuenge against the Diuell, which is his rider; hee is the author of the wrong, the wretched man is but the diuels instru-

ment,

ment, wherewith he ſtri-
keth thee: why then doeſt
thou boile in hatred againſt
the man, letting the Diuell
alone, who indeede is the
Author of the wrong? what
is this elſe, but to imitate
the dog, which ſnarleth and
biteth at the ſtaffe or ſtone
wherewith hee is ſtrucken,
and leaueth the man which
caſt them. Let vs therefore
leaue off to purſue our bro-
ther with hatred and re-
uenge, and bend our force
againſt the Diuell, the true
Author of all euill, and hold
perpetuall warre with him.

If this reaſon doe little
moue thee, lift vp thine eies
vnto God, who permitteth
this iniury to bee done to
thee for the good of thy
ſoule. So when *Dauid* fled
from

from the wrath of *Absolon*, and was thus despightfully cursed, & railed on by wicked *Shimei*; and when one of his men of warre asked leaue of the King, *To take the head from this raylers shoulders*; this holy man was so farre from reuenge, that he answered: *Let him alone, for the Lord hath bidden him to curse Dauid, who dare then say, wherefore hast thou done so?* And afterward, *Suffer him, for the Lord hath bidden him to curse: It may bee the Lord will looke vpon mine affliction, and doe mee good for his curse this day.* Here ye see this good King ascribed this reproach, not so much vnto his enemy that did it, as vnto God that permitted it: which holy *Iob* also perceiued

2 Sam. 16. 16.

ceiued, imputing the losse of his goods not vnto Sathan, which was but the instrument thereof, but vnto God, saying; *The Lord giueth, and the Lord taketh away.* Iob 1.21.

But thou wilt say againe; My enemy hath not taken from me my riches, but my honour, good name, and honest reputation, the which (as saith *Seneca*) is dearer to euery good man then any riches. Obiection

I answere, thou art deceiued man, thou art deceiued; not hee that receiueth the iniury, but he that doth the iniury, looseth his honour: For euen as the man that is bountifull, and charitable to his neighbour doth not so much increase Solution.

his

his neighbours praiſe, as his owne. So he that doth iniury vnto another man, not ſo much diminiſheth his credit, whom he reproacheth, as he impayreth his owne honour, in ſhewing himſelfe a malicious railer, or backbiter.

Cyprian affirmed that man to be like vnto *Chriſt* the ſonne of God, which patiently ſuffereth iniury; and him to be like *Iudas* the traitour, that doth the iniury. See, ſee, how farre different the iudgement of this holy man is, from the common opinion of the world now a daies. Seeing therefore, as good Children, it is our eſpeciall glory, to reſemble our father, let vs alſo in pardoning iniuries *be merci-*

full

full, as our heauenly father is mercifull. Thus much touching the fourth work of mercy cõcerning the soule, mentioned in this word *Remitte.*

Fer.

THe fift worke of mercy to the soule, is set forth in bearing with the weake; This duty S. *Paul* enioyneth, saying; *Beare ye one anothers burthen, and so fulfill the law of Christ.* Galat.6.2.

And *Salomon* sayth, *Giue not thine heart to all the words men speake, lest thou heare thy seruant cursing thee, for oft times thy heart knoweth, that thou likewise thy selfe hast cursed others.* Eccle.7.23 24.

Antigonus hearing certaine souldiers railing vpon him hard by his tent, who thought that hee

was

was not so neere, discouered himselfe vnto them, saying, *Can ye not goe further to speake ill of me?* So far was he, from reuenging their open reuilings, that he onely desired them, to raile out of his hearing. That we may therefore the better performe this duty, let vs construe all things in the best part, let vs take things in the best sence, and meaning. Let vs, I say, so iudge of others, as wee would wish; they should iudge of vs. Let vs not be so suspicious, and misdeeming, as (for the most part) many men be. For this ill construction, and wrong interpretation, of things, by haling and wresting them, to the worst sence and meaning, is the way

way to fill our hearts full of bitternes, and to make vs ready, vpon euery light occasion, to fall to brangling, brawling, and contention with our brethren. When one shall haue these doubts perhaps hee thinks thus of me, it may be hee had this meaning, or did it to this intent, or the like, these or the like conceits, will very maruelously infect the hart with the leauen of maliciousnesse. And therefore S. *Paul* reckoneth it as a chiefe note of an ill man, and a sure brand of a wicked person, *To take all things in the worst parte.* But a courteous and meeke man will be sure, if a thing may be expounded one way, better then another, to take it in the best sence Rom. 1. 29.

sence, and to make the best of it.

Our Lord and master *Iesus Christ* was so farre from taking his bitter passion, in the worst sence and meaning, that in the middest thereof, hee prayed saying;

Luk.23.34 *Father forgiue them, they know not what they doe.*

But forasmuch as our *Saviour Christ* condemneth rash iudgement in the next verse, saying, *Iudge not, and yee shall not be iudged, condemne not, and yee shall not be condemned:* I purpose a little to touch this point, and so much the rather, because rash censurers oppose themselues by all meanes against this duty. This rash iudgement is that which is gathered of some light con-

iecture

coniecture or signes. This iudgement the Scripture calleth iudgement according to the outward appearance, forbiden by our Saviour. *Whereas he saith, Iudge not according to the apparance, but iudge righteous iudgement.* Iohn.7.24.

There be sixe markes, whereby this Iudgement according to the outward appearance may be discerned.

First hee which looketh onely on the outward fact, without considering the circumstances thereof, which may alter the manner of the fact.

2. Without weighing the intention of the doer, which may be honest though hee erre in the fact. 3. Without

weighing the end, for which it was done, which in an euill actiõ, if it be good, may at least wise extenuate the fault, without põdering the cause, & the originall of the act, as that it was done thorow euill company, or by some strong temptation or violence. 5. Without consideration had of the time, place, or person, all which may either excuse, or much lessen an actiõ, that seemeth euil. Lastly he iudgeth according to the appearance which what he disliketh in one, he approueth in another. *As the Pharises which allowed of circumcision to be done on the Sabboth day but were angry with Christ, for making a man euery whit whole on the Sabboth day. The Lord cõmaunded.*

Iohn 7.23.

Leuit. 13.

A. concerning

concerning the triall of the Leprosie, that the Leaper should be shut vp seuen daies. Much lesse would hee haue vs, which haue no authority, to iudge of Leapers, that is of the sinnes of others, hastily and rashly to step forth and censure the secret infirmities of others, which can not be so easily discerned as the Leprosie of the body.

This kinde of iudgement is opposite to Christian charitie, which if we be Gods children, should shine forth amõgst vs, it springeth from a twofould pestilent roote.

First because a man himselfe is wicked, hee iudgeth others to be like himselfe; neither can any iudge better of another, then he doth of himselfe. *Qualis quisq; ipse*

Ex ex alijs iudicat. As the man is, so he iudgeth of others. The couetous man, that is accustomed in buying and selling to deceiue, suspecteth all others in the same. The Adulterer and carnall liuer, easily misdeemeth others. So impure *Nero*, was perswaded, *Neminem esse pudicum*, (saith *Suetonius*) that no man liued honestly. *Malus mens, malus animus.* An euill conscience hath euer an euill surmising minde.

Secondly, rash iudgement proceedeth of hatred and euill will; for of him whom a man hateth, or enuieth, vpon the least sights hee is ready to iudge euill and condemne him. Euery one is easily perswaded in the thing that he desireth. *Such*

was Simon the Pharises iudgement vpon Christ, for that hee suffered himselfe to be touched of the sinfull woman.

Luk. 7. 39.

This rash iudgement is caused of the long experience of the manners of men, that when they haue oftentimes seene men fall into many sinnes, they are induced thereby, vpon very light occasions or surmises, to condemne their brethren.

But it should not so be, if wee be truly grafted into Iesus Christ: charity will measure all our thoughts and actions. Loue (saith the Apostle) thinketh not euill; vnto the pure are all things pure, but vnto them that are defiled, & vnbeleeuing, is nothing pure, but euen their mindes and consciences are defiled. And

1 Cor. 13. 5. Tit. 1. 15.

is euen as the ſwine which are euer rooting in dyrt, & dung; ſo an euill and filthy minde is alway plodding vpon filthy things; and hee that is affected with wicked deſires, loueth to be rubbing the ſame vpon another either that he might iuſtifie his owne faults, by the comparison of other mens, or at the leſtwiſe, by reaſon of the multitude of offendours make his owne (through ſociety) ſeeme light. Euen as they that can finde little to doe at home, are often walking and gadding abroade; ſo when men are negligent in examining their owne liues, they are curious in ſcanning and iudging, the doings of others men. *Non iudicat perſonaliter,*

personaliter, qui diligit æqualiter (saith S. *Augustine*) in his thirtieth sermon vpon *Iohn*. For we iudge according to the person, and not according to the matter, because wee are accepters of persons, and loue not the person of him, whom we iudge.

But shall I see thee downe a rule, whereby to examine thy iudgement, whether it proceede from reason, or from some corrupt passion? Before thou condemnest thy brother, Imagine the fact which thou dislikest, to be done by some other, whom thou louest, or transferre it vpon thy selfe; suppose thou thy selfe hadst done it. And if the fact doth yet displease thee, then it is reason, and not thy passion that iudg-

eth. But if now thou canst digest, and brooke it without any distast well enough, or with *Menius* in the Poet say, *Egomet mihi ignosco*, I pardon my selfe, and count it no fault in thy selfe, surely thy iudgement is corrupt, some depraued affection hath deceiued thee: It is a law among the good Merchants, to be copartners as well in their losse, as in their gaine; so should it be in the society of the faithfull. For euen as charity maketh an others good her owne, and so gaineth much so mercy maketh also anothers euill her owne, by a fellow feeling of others miseries, according to this of the Apostle *Reioyce with them that reioyce, weepe, with*

Rom. 12. 16.

them

them that weepe, and be of like affection one towards another.

But oh this iron and flinty age of the world; where are now become the bowels of mercy & louing kindnes? This simpathy *of affection one towards another*, which was amongst the Christians of ancient time *which were of one heart and one soule*, in what angle of the world (almost) shall we find them? Shall we seeke them, as one once sought for a good man, in the temples among the tombes of the dead? For surely such is in these daies the depriuation of manners, from that which was in our fore-fathers daies, that we may truly say as the wise man did once, *Quos fugiam scio, quos sequar*

Acts.4.

non video, whom to beware of I know, but whom I should follow I see not. Nothing in Christian society is worse, or more troublesome then such kind of vncharitable censurers of their neighbours; who as it were, violently divulge & lay open mens secrets, pull from them the best ornament of their good name, and cast out of their vncleane mouths all the filth and corruptions of their brethren, that is, their faults and infirmities. That therefore we may the better beware how we commit this odious sinne, I will here set downe some remedy against this peruerse and dangerous disease of rash iudgement.

First

First, if our neighbour haue done or said any thing: we should not rashly iudge or condemne it, interpret, calumniate, or touch his credit, for wee know not whether the report be true; sometimes this, or that may be fastned on a good man. It was a goulden counsaile of the wise man. *If thou hast heard a word against thy neighbour. Let it die with thee, and be sure it will not burst thee. A foole trauaileth with a word as a woman with childe. Tell thy friend his fault, for often times a slander is raised, and giue no credit to euery word.* Ecclesiçus 19. 10. 11. 15.

Secondly though a thing be done or spoken (as wee thinke) amisse, yet we are ignorant of the causes and occasions, why then doe we exaggerate

exaggerate and iudge of things vnknowne. *Good workes are manifest, and those that are otherwise cannot be hid*; that is, a man may many times doe that which is good and right, but thou knowest not by and by his intent; yet afterwards thou maist find that he did well.

Thirdly, consider, that if thou hadst bin in the place of thy neighbour at that time, thou wouldst (perhaps) haue done, as he did. *Digito compesce labellum*, Put thy finger to thy mouth; lest thou be iniurious to thy self, *Iudge nothing*, 1 Cor. 4. 5. saith the Apostle *before the time*. And S. *Iames* willeth vs, *not to speake euill one of another*. Iames. 4. And againe, the Apostle *Paul* giueth this counsaile

counsaile. *Let vs not Iudge one another any more, but vse our Iudgement rather in this, that no man put a stumbling blocke before his brother.* Rom. 14. 13. *Pasquils* and *Libels* are not to be cast forth, *as the heathenish manner of some is*; for who appointed thee, a iudge of thy brother.

Fourthly, if thou findest a defect in thy brother, suppose that vnder that defect many vertues may be hid, many good parts, as that of *Cicero*, in the Senate of *Rome* answering one *Memmius*, who declaymed against *Marcus Cato*, because hee made merry all night long: why (said *Cicero*) didst thou not adde also, *Quod totum die aleas ludit*, that hee *plaid at dice all day*. *Cato* hauing spent the

the whole day in serious busi-
nesse of the common wealth, re-
freshed himselfe the more libe-
rally at night.

Fiftly, to consider that he which now hath grieuously fallē to day, by Gods grace may be conuerted to morrow; for God is able to make him stand. If thou wilt needes iudge, *Nosce teipsum.* Begin first with thy selfe, and perchance thou shalt find thy selfe worse then him, whom thou condemnest. *Iustus prius est accusator sui.* *Take good heede,* Rom 2. *lest in the same thing thou iudgest another, thou condemnest not thy selfe.* Take heede I say that thou bee not stayned with the same crime, and so giue sentence against thy selfe. *The man that hath done* 2 Sam. 12.

this

this, *shall surely die* saith *Dauid*. But what said the Prophet? *Thou art the man.*

To conclude, if thou canst not excuse the action of thy neighbour, yet excuse his intention, impute it to his ignorance, or that hee was ouercome with some grieuous temptation, wherewith if another had beene assaulted, he might likewise haue yeelded. This the Apostle teacheth. *If a man be fallen by occasion into any fault ye which are spirituall, restore such a one in the spirit of meekenesse; considering thy selfe lest thou also be tempted.* Surely if a man would looke into himselfe, he should find that hee hath enough to doe at home in the house of his owne conscience, so that he would

Gal. 6. 1.

would find no time to enquire into other mens faules. But this age yeeldeth great store of Phisitians, euery one will be launcing the carbuncles of others infirmities, but they neuer haue care to cure their own Vlcers. Euery one would be an eye in the body of the Church, none a hand. Such without authority, vsurpe the office of the eye, but to be a hand in doing good few are willing. They are ready to carpe at other mens labours, when they put their hand to nothing that good is. But let vs first iudge our selues, and so we shall more charitably looke into the faults of others. *Let vs I say bee mercifull as our heauenly father is mercifull.*

Thus

Thus much touching rash iudgement, and the fift worke of mercy to the soule described by this word *For.*

O R A.

THe fixt & last worke of mercy toward the soule consisteth in praying for all men, A duty so necessary, as without it, wee haue no meanes to expresse our wants to our heauenly father. S. *Austen* calleth prayer *Interpres desiderij*, a key to vnlocke the secrets of our heauenly desires: the necessity whereof our blessed *Sauiour* sets forth, when hee taught his disciples to pray, and also the benifit, when he said, *Aske and yee shall haue, seeke and yee shall finde; knock, and it shall be opened vnto you.* Mat. 7. 7. 8.

And

And he yeeldeth a reason in the next verse, saying, *For whosoever, asketh receiueth he that seeketh, findeth, and to him that knocketh, it shall be opened.* From hence may you plainly perceiue, that oft times our wants and miseries proceed from our coldnesse and neglect of prayer. And surely most men are greatly to be blamed for neglecting so religious and heauenly a duty. This was not the vse of the holy Prophets and Patriarks. *Daniell, notwithstanding the Kings decree to the contrary, vsually prayed three times a day.* And we ought especially in these daies to call to minde the admirable deuotion of the Some of God (deuotion waxing key-cold amongst men)

Dan. 6. 10.

men). Let vs therefore remember our selues, and thinke a little more of calling vpon God, by religious and deuoute prayer, remembring who it was, that spent whole nights in prayer, when he was labouring for the sinnes of the world, and the saluation of our soules. If the eyes of God doe at all times, and in all places behould vs, then most especially, when wee present our selues before him in prayer; when both attention of minde, and humiliation of body cõcurre, actions most befitting humble sutors: we often repeate that of the Prophet, *O come, let vs worship, and fall downe, before the Lord our Maker*; but we doe it not, by humbling our bo-

Psal. 95. 6.

dies,

dies, to sue pardon for our soules. To approach & enter into the place of prayer, as if we came to sit in commission with God, or would countenance him in his own house, is as an vnreuerent acustome as heart can wish. To debort men now a daies from long prayer, we are eased of that labour, seeing many care not how little they pray. Nay which is more, when some altogether neglect this holy duty vnto God, wherein Christians assemble themselues by publique prayer; as if by preaching, they would haue euermore God doe seruice vnto them, but they by prayer would neuer do seruice vnto God. And yet for all this, not onely to speake

of

of prayer, but of feruency in prayer, may further our Christian desires in Gods seruice, seeing our zeale is ofte so cold as we may seem rather to speake, then pray, seeing the very ofhouse prayer, is almost made nothing lesse; whereas our repayring thither, puts vs in minde of a duty to be performed. He therefore that prayes not in the Church, doth as he that eates not at a banquet, that learnes not at the schoole, that fights not at the battaile, that walkes not when he is in his iourney. Let vs obserue Christs praying in the garden, *when his soule began to be sorrowfull*, the better to moue vs to a due consideration of prayer. Mat 26.31

In this his prayer, we may

cõsider these circumstances; first, that it was solitary, for that hee now left his disciples, as he had vsually done before, when he went out alone to pray, & this cõmendeth vnto vs solitary praying. Secõdly he prayed with humiliation of body. S. *Luke* saith. *He kneeled, and prayed;* S. *Mathew and* S. *Marke, that hee fell prostrate vpon the earth.* The Euangelists may soone be reconciled; for it may seeme he first kneeled, and afterward for faintnesse he was forced to fall prostrate; and this commends to vs humiliation in prayer.

Luk. 22. 41
Mat. 26. 39
Mark 14. 35.

When he raised Lazarus, and restored the dumbe man to the vse of speaking, we find he lifted vp his eyes to heauen; which was sometimes his gesture in

Iohn. 11. 41.
Marke 7. 38.

in prayer: when *Moses* prayed, *he lifted vp his hands vntill the going downe of the Sun:* which houlding vp of his hands *Dauid calleth his euening sacrifice.* When *Steuen* prayed *he kneeled down, according to Christs example* here in the second place mẽtioned. Exod. 17. 12. Psa. 141. 4. Acts 7. 60.

The third circumstance in this our *Sauiours* praying is, that it was iust and right; for he subiected his will, to the wil of his father, saying, *Si fieri vis.* If thou wilt, which teacheth vs to cõmend our selues, and all our petitions to the will of God.

The fourth, that it was with sorrow; for hee was in an agony, and this putteth vs in minde of that of the Apostle; *The spirit helpeth our infirmities, for wee know not* Rom. 8. 26

what

what to pray as we ought, but the spirit maketh intercession for vs, with sighes which cannot be expressed.

The first that he was with perseuerance; for hee came three times vnto his Disciples, three times, and in three places was hee tempted, and three times did he here pray, and willed his Disciples; *Watch and pray that they enter not into temptation.* Mat 26. 41.

Oh what deuotion was here, his last supper being ended, he goeth forth, accompanied with his Disciples, and speakes vnto them (as a louing father vpon his death-bed, when hee hath not much to say) giues his Children precepts at parting, which they should

remember

remember when he is gone from them, of which precepts, this was not the leſt, *Watch and pray: that you enter not into temptation.* Mat.26.41

And ſurely; wee haue no ſweeter incenſe, then our deuotion offered vp by prayer, we haue no better Oratours to pleade our cauſe, no ſurer Ambaſſadours, to conclude our peace, then our humble ſupplications to Almighty God, who healeth our ſicknesſes, and forgiueth our ſinnes, who ſitteth euer in commiſſion, to heare our ſuits, and looketh, that wee ſhould ſend vp prayers, and petitions to him, that hee may alſo ſend downe his mercies, and graces to vs.

By which meanes, we enter into a ſpirituall traf-

fique with God himselfe, we giue a cup of could water, and he returnes a fountaine of the waters of life to vs.

Wee giue him, with the poore widdowe two mites, *and hee giues vs againe the whole treasure of the temple.* The mercy of God (saith one) is like a vessell full to the very brim; if once his children, by the hand of faithfull prayer, beginne to take of it, it doth ouerflowe vnto them.

Ioh. 4. 14.

It is not with God, as with men, amongst whom, those who are petitioners, are wont to be troublesome vnto him; but with God, the more we offer vp our praiers vnto him, the more wee are accepted of him. For with him

him the gates of mercy are wide open to all poore sinners, that will make their prayers vnto him.

Come and welcome.

Hannah being barren, by prayer obtained a sonne; Elias, saine Elisha a sonne, for the Shunamite, which being dead, was also by his prayer restored to life. Peter by prayer raised Dorcas and Paul Eutichus, from death to life.

1 Sam. 2.
1 King. 18.
1 King. 4
Acts 9. 20.

It is recorded in the life of *Martin Luther*, that a certaine yong man, hauing by an indenture of couenants writen, and sealed with his owne bloud, giuen his soule in reuersion to the deuill; that the fiende was forced, at the instant prayer of the said *Martin Luther*, to giue to the young

man his deed againe.

Ruffinus and *Socrates* also write, that *Theodosius* the Christian Emperour, in a great battaile against *Eugenius*, when he saw the huge multitude, that was comming against him, and so in the sight of man, there was an apparent ourthrow at hand; he gets him vp into a place eminent, in the sight of all the army, fals downe prostrate vpon the earth, beseecheth God, if euer hee would looke vpon a sinfull creature, to helpe him in this time of greatest neede; suddenly there arose a mighty winde, which blew the darts of the enemies backe vpon themselues, in such wonderfull manner, as *Eugenius* with all his boast was

was cleane discomfited.

Wherefore being compassed by such a cloud of witnesses, let vs sometimes with *Abraham*, *leaue our terrene affaires, as he left his seruants beneath, when he went into the mount to sacrifice to God*; so in sickenesse principally, and in times of distresse, then should wee fly vnto our surest stay of repose; then should we ascend into the contemplation of heauenly things, and haue recourse to Gods mercy, as to a City of refuge. Therefore (as *Austin* counselleth: *Demus operam, vt moriamur in precatione Call vpon me, in the time of trouble, and I will heare thee, & thou shalt praise me. In the time of trouble*, there is a refuge for extremities.

Gen. 22.

Psal 50. 15

And I will heare thee; there is a reward of *mercy*; and *thou shalt praise me*; there is a reflexe of a thankfull duty.

Mat. 11. 28 *Christ wils all, that are weary, and heavy Laden, to come vnto him*, and they shall not loose their labour, for he will refresh them. In time of neede no surer sanctuary, then by humble prayer, to repayre

Psal. 123. 2 to God, *Wherefore as the eies of seruants, looke vnto the hand of their master, and as the eies of a mayden vnto the hand of her mistreis*; so let our eyes wayte vpon the Lord, our God, vntill hee haue mercy vpon vs.

But as prayer and thanksgiuing is our Christian sacrifice, so must it agree with that of the Israelites, in sixe points.

1 As

1. As theirs was seasoned with salt, so ours must be with the truth of a good conscience.

2. As theirs was brought to the priest, so ours must be presented to God.

3. As theirs was slaine; so when we pray, we must kill all our lewd, and malicious affections.

4. As theirs was washt with water, ours must bee with teares of repentance.

5. As theirs was without blemish; so ours must be without hypocrisie.

Lastly, as theirs was kindled with fire, so ours must be with zeale.

And in this duty, we must imitate the blessed, *Protomartyr* S. *Steuen*, who prayed for his enemies, saying, *Lord*

Acts 7. *lay not this sin to their charge:* We must pray for all men. Thus much concerning the fixe duties of mercy belonging to the soule; *Wherin let vs be mercifull, as our heauen ly father is mercifull.*

MISERICORS
OR
Motiues to Mercy.

The second part.

Comprehending all duties *of mercy belonging to the Body.*

AT LONDON
Imprinted by IOHN
BEALE 1619.



The Argument.

HAuing (dearely beloued brethren) finished the former treatise touching all the duties of mercy belonging to the soule. I now purpose by Gods blessed assistance, particularly to handle the workes of mercy due to the body, as they follow in this verse.

Visito, Poto, Cibo, Redimo, Tego, Colligo, Condo.

To visit the sicke, giue drinke to the thirstie, bread to the hungry, to helpe the oppressed, to cloath the naked, to lodge the harbourlesse to bury the dead.

Visito

Visito

THe first duty of mercie to the body, consisteth, in visiting, comforting and relieuing all those, on whom God hath layd his heauy rod of sickneſſe. Already, sufficient hath beene deliuered in the third worke of mercie to the soule, touching spirituall consolation to the sicke and diseased. It is the counsell of the Apostle to the *Hebrews That we should remember those that are afflicted, as if we were also afflicted.* As if he should say, *Be ye the members of one body.* And members be all pertakers of the same paine and griefe: if any one, yea but the meaneſt, sufferany thing the rest are also pertakers

Heb. 13. 3

thereof

thereof. For whosoeuer trippeth at the toe, his purpose is, to bring the head to the ground. If therefore we haue the loue, that ought to be in the hearts of Christians, we cannot chuse, but in some part, as hauing a fellow feeling of the miseries of our brethren, be ready to helpe them, and relieue them, and to doe workes of mercy toward them. And herein *Iobs friends may be commended vntovs.* It is said that hauing heard of the misery, wherin *Iob* was suddēly cast, they came to him, not as the common custome is, to bid him be of good cheere, and wee hope, you shall doe well, feare not, we will helpe you the best wee can &c. *but they came to la-*

Iob. 2. 11.

ment

ment with him, they wept with him, they rent their clothes, and sate downe with him mourning; they hearing their friends woe, would let him know, they were touched with it, and therefore they shew it by weeping, wayling, and lamenting in the dust, making his cause theirs, so neere as might be. And surely hee that is throughly and sensibly affected with other mens miseries, will be very ready and willing to relieue them, and to doe workes of mercy to them. But for want of this partaking of other mens griefes, it commeth to passe, that men be so hardly drawne and haled to any worke of mercy, that it must be pulled from them by

by maine strength, yea by many forcible arguments, reasons; and inducements must they be constrained to it, before they will yeelde there vnto and when all is done, they bestow a thing of no valew, nothing to the purpose, yea, they that are bountifull enough, in matters of lust and vanity, in playes, vaine shewes, gaming, wantonnesse, and the like, are so sparing in works of mercy, that one can hardly wring a penny from them, by all the perswasions he can make. But why should they be so slow, and vnwilling? Surely, because they neither haue, nor will haue any sense of other mens griefes, but put away al consideration and regard of these things, and giue

themselues wholly to pleasure. In those matters, which will cost them many teares, much lamentation, & great griefe of hart, & bring them no good hereafter, but much sorrow, they care not how farre they run, and what charges, and expences they be at; but for visiting the sicke, duties of compassion, and workes of mercy, such as will further their soules, and doe good to the church and Saints of God, they come off so slowly & heauily, as though all were lost, that were that way bestowed. And thus it falleth out, because their heartes are mercilesse, and voide of compassion.

Whereas affliction should make vs more merciful, pitifull,

tifull, and compassionate towards others, as hauing our selues endured the like crosses, and miseries, and our hearts, which are hard in themselues, should be softned and made the more tender, and in fellow feeling of their griefes, more ready and willing to yeeld vnto them any comfort, & refreshing.

Thus those who haue beene sicke, are apt to pitty those most, whom they see payned with the like diseases; Those who haue bin imprisoned, do more readily compassionate and accordingly helpe, and relieue those, who are restrayned. Those which haue beene pinched with penury, and paine with hunger, doe aboue

boue others pitty them, who being poore, want foode to feede them, and clothes to couer them.

Now therefore to conclud this point, in as much as in this life, there is nothing certaine; it being often incident for men to flourish in a moment, and on a sudden to be plunged into the pit of miserable pouerty, or affliction. Neither is there any man, that would refuse comfort, when occasion & necessitie doth require it: why then should wee with-hold that from our brethren, which wee should expect at their hands towards our selues, if neede were. *Let vs therefore be merifull towards others*, as we would expect the mercy

of

of God toward our selues; And thus much touching the first worke of mercy to the body.

Pote Cibo

THe Second and third worke of mercy to the body, consists in giuing bread and drinke and other foode, to such as want it. These two, are as twins, which may not be parted; touching which duty S. *Paul* saith, *If thine enemy hunger, feede him, If he thirst, giue him drinke.* If thine enemy, much more thy friend, yet such is the hard hartednesse of the age and time wherein wee liue, that charity is not extended to a friend, nay scarce to a brother; how then shall an enemy expect any

Rom. 12. 20.

any fauour. Neuertheleſſe the ſpirit of God teacheth vs, by the mouth of *Salomon. To caſt our bread vpon the waters, for after many dayes we ſhall finde it. Giue a portion to 7, and alſo to 8. for thou knoweſt not what euill ſhall be vpon the earth.* As if he ſhould ſay, be liberall to the poore, for though it ſeeme to be as a thing ventred on the ſea, yet it ſhall bring thee profit. *If the cloudes be full, they will powre forth raine vpon the earth.* As the clouds ſo the rich that haue abundance, ſhould diſtribute liberally. *If the tree fall toward the South, or toward the North in the place that it falleth, there it ſhal be.* Be beneficiall therefore whileſt you liue, for after life, there is no power.

Eccle. 11. 1 2. 3. 4.

He

He that obſerueth the winde ſhall not ſow, and hee that regardeth the clouds, ſhall not reape. So he that feareth inconueniences, when neceſſity requireth, ſhall neuer doe his duty.

And thus you ſee *Salomon* in this *Metaphoricall* ſpeech ſtirreth vp the people of God, to the worke of mercy & liberality towards ſuch as are with miſery and want afflicted. What we ſhould giue, he ſheweth, when hee ſaith (*Caſt thy bread*) by which word *bread*, he ſignifieth all kinde of foode, and meate for the preſeruation of the life of man, or neceſſary to the reliefe, & ſuſtentation of our needy, and diſtreſſed brethren.

We are bound therefore

to

to giue whatsoeuer is requisit, to supply the want of such as are in neede & necessity.

There is also an *Emphasis* to be obserued in this word (*Cast:*) the latine word *Mitte*, signifieth to send any thing, as if the almes; wee giue to the poore, were sent by them into heauen. So it is reported of *Laurence* the *Martir*, who hauing distrito the poore, the treasures which *Sextus* left him, ãswered *Decius* the Emperour, in this mãner. *The treasure of the Church, which hee requireth, In celestes The sanros manus pauperũ deportauerunt*, the hands of the poore haue carried them into the heauẽly treasury. If we will then lay vp our corne our garmẽt, & our money in a safe place, where the

the theeues cānot ſteale thē, the mothes eate, nor the ruſt conſume them, letvs ſend them to heauen by the hands of the poore, where weſhall be ſure to haue thē ſafe kept & that which we cānot carry with vs, if we giue to the poore, wee haue ſent it before vs. Let vs then by the hands of the poore, trāſport ſome part of our goods into heauen, & commit it to the ſafe keeping of *Ieſus Chriſt*, who at the day of iudgement will reſtore it, to our euerlaſting comfort.

Secondly, hee ſheweth what wee muſt giue, when he ſaith (*Thy bread*) of our owne not of that, which by right appertaineth to others which we haue gotten by deceit, and vniuſt meanes,

and

& therefore he saith againe, *Honour God of thine owne riches, that is of that*, which is iustly and honestly gotten. S. *Ambrose* speaking of *Achab*, *How hee lay vpon his bed, and would eate no bread*, saith *Those rich Cormorants, may be said rather to eate the bread of others, then their owne, which liue by catching, and oppression, and maintaine their expence, by rapine*: and this *Chrysostome* noteth (in his thirteenth *Homilie* vpon the first to the *Corinths* and the thirteenth) to be more shamefull, then for the poore to beg; for the poore craue of the better sort, and such as willingly giue, that is of rich men, but the rich take it frō men, against their wills, and that frō the ragged & base poore they

Pro. 3. 9.

3 King 21. 4.

they thẽselues wearing clothes of silke. And the Lord saith, *that he hateth robbery as burnt offering* & also the wise man, *he that offereth a sacrifice of the goods of the poore, is as he that sacrificeth the sonne before the fathers eies.* What is this else, but as if a man should steale a sheepe, or a hog, and thinke to make satisfaction to his conscience, in giuing the feete to the poore for Gods sake. And therefore saith hee againe. *He that offereth an offering of vnrighteous goods, offereth a mocking sacrifice.*

Esa.61.8.

Ecclesiasti. 34.21.

Ecclesiast. 34.18.

Let vs herein lay before vs the example of famous *Zachens*, whose prayse is in the Gospell, and may be almost a miracle for the singularity of the fact. *Behould*

Luk.19.8.9

(saith he) *the halfe of my goods, I giue to the poore, and if I haue taken from any man, by forged cauillation, I restore him foure fould.* He lost not his reward, for our *Sauiour* saide vnto him, *This day is saluation come vnto this house, for asmuch as he is also become the sonne of Abraham.*

In the eight verse, so many word, so many sentences, and so many documents of mercy. He saith *halfe of my goods*, which may reproue our auarice, who either giue nothing to the poore, or so little, that it cannot relieue their want. When yet the Apostle saith,

1 Cor. 9. *He that soweth sparingly, shall reape also sparingly, and he that soweth liberally, shall reape also liberally.*

Secondly, y

Secondly, he ſayth (*of my goods*) a checke to our pride and delicacy, which will giue to the poore the refuſe only, and corrupt things, reſeruing all dainties (euen till we ſurfet) for our owne bellies.

Thirdly, He addeth (*my goods*) to ſhew, that whoſoeuer giueth any thing vniuſtly gotten, doth but mocke in his ſacrifice, as I ſaide before.

In that hee ſaith (*I giue*) ſpeaking in the preſēt tenſe he cōdemneth them which will do no good themſelues all their life time; but commit all things, to the fidelity of their executors, to be done after death.

Laſtly he promiſeth reſtitution, of whatſoeuer hee

had gotten vniustly, & that in the largest manner, *Foure fould*, without which, neither repentance, prayer, almesdeedes, or any other worke of piety, is acceptable vnto God; For without restitution saith S. *Augustine* repentance is neuer truely done, but counterfeited, but where it is truely done, the sinne shal neuer bee pardoned, tilthe spoile be restored if it may possibly be done.

Thirdly, he sheweth to whom we shuld giue, when he addeth (*vpon the waters*) by which metaphor, he vnderstandeth not the elementary and materiall waters, but afflictions, anguishes, sorrowes, aduersities and miseries, as *Saue me O God, for the waters are entred euen*

Psal. 69.1. 88.7.

vpon

vpon my soule; by which hee vnderstandeth his calamities, and aduersities, which by their succeeding courses like the waues of the sea, seemed to ouerwhelme and drowne him. S. *Ierome* thus expoūdeth it. (*Cast thy bread vpon the waters*) that is *Iuxta aquas* by the waters, to signifie that as seede sowne vpon fertile valeyes, and places well watred, yeeldes the more plentifull encrease; so saith he, hee that liberally distributeth his almes to such as suffer misery, and want, shall receiue a blessed reward, and an happie harueſt of the Lord; he soweth not a graine of seede, but bread it selfe, expecting the multiplication thereof with increase, and at the day of

iudgement, he shall receiue much more then he gaue.

It is recorded that the Emperour *Titus* so loued liberality, that remembring one euening with himselfe, that hee had giuen nothing that day, said; *O my friends, we haue lost this day.*

So let vs suppose that we haue lost that day, and that houre, wherein some or other bee not benefitted by vs: Neither may I passe ouer in silence, the careful regard taken in this regard, by the Right Reuerend Father in God, and blessed Martyr of Christ, Master *Iohn Hooper*, sometimes Bishop of *Gloucester*, and of *Worcester*; who as Master *Iohn Fox* recordeth, neuer dined before hee had seene

such poore as vsually resorted vnto him, (amounting many times to the number of eighty persons and vpwards) first catechized in the Principles of Religion, and afterwards sufficiently comforted with bodily sustenance. O blessed Bishop that so bountifully fed both the soules and bodies of the poore flocke of Christ committed to his charge: Oh that this example might neuer bee forgotten amongst vs. And Saint *Iames* saith; *Albeit you say vnto the poore, depart in peace; warme your selues, fill your bellies*, and the like: *If notwithstanding yee giue them not those things that are needfull to the body, what helpeth it?* Iam. 2. 16.

Surely of all that we pos-

seſſe, we ſhall ſaue nothing, but what wee haue giuen to the poore, whereof God appointeth himſelfe a rewarder, as done vnto himſelfe; *Yea, vnto a cup of cold water*, whereby (ſaith our Sauiour) *Wee ſhall make our ſelues friends, which ſhall receiue vs into euerlaſting Tabernacles.*

Mat 10.42

Luk.16.9.

Thou feareſt to looſe thy money by giuing it, and yet the beſtowing of it in almes is the meanes to keepe it; thou feareſt to looſe thy money by giuing it, and feareſt thou not to looſe thy ſelfe by keeping it? For our goods auariciouſly reſerued, are not onely ſpoiled, but doe alſo ſpoile and corrupt our ſpirits: Remember *the wicked rich man, who de-*

ſpiſed

ſpiſed poore Lazarus, *crauing a morſell of bread; doth now beg of him a drop of water to allay his heate.* Laſtly, call to minde *that God will iudge the wicked at the latter day, by their workes of mercy. Let vs therefore bee mercifull, as our Heauenly Father is mercifull.* This ſhall ſuffice to haue ſpoken of the ſecond and third workes of mercy to the body.

Redimo.

THE fourth worke of mercy to the Body, conſiſteth in helping, relieuing, deliuering, and comforting thoſe that are oppreſſed; touching which duty, the Apoſtle to the Hebrewes ſaith; *Remember them that are in bonds, as though* Heb. 13. 3.

ye were bound with them. As if he should say; Make their case your owne, deale with them as you would be dealt withall your selues, if the like misery should befall vnto you *Salomon* also saith, Pro. 24. 11, 12. *Deliuer them that are drawne to death, and wilt thou not preserue them that are led to bee slaine? If thou say; Behold, I know it not, hee that ponderesth the hearts, doth not hee vnderstand it? and hee that keepeth thy soule, knowes hee it not? will hee not also recompence euery man according to his worke?*

He shewes, that if we see those that be vnrighteously drawne to death, or oppressed, wee must not stand by, and say; *Alasse, who euer saw such a World as this is? who euer saw such wrongfull oppression*

ſion vſed, as in theſe times? But wee muſt put to our helping hand, and labour to our power to reſcue them, and to deliuer them: For, ſaith he, *Wilt not thou preſerue them?* As if he had ſaid; Art thou ſo mercileſſe, that thou wilt not helpe the oppreſſed? But then he meets with our excuſes, which we are ready to make in ſuch caſes: *Alaſſe, I knew not that hee had ſuch neede of my helpe, or if I ſhould meddle, I ſhould bring an old houſe vpon mine owne head, and trouble my ſelfe, when I needed not:* yet he cuts off all, when he ſaith; *Doth not God ſee thee, and know thy heart?* As if hee ſhould ſay; *Well, theſe excuſes may dazell mine eyes, and make a faire ſhew with them, that can ſee nothing but*

ſhewes;

ſhewes; but God lookes not ſo much to the tongue, and what one can ſay for himſelfe; he ponders the heart, and that not lightly; he knowes and conſiders euery particular thing and circumſtance: and therefore it is no ſhifting, nor doubling, when he comes to take triall of vs. For he knowes that all thoſe excuſes come from ſelfe-loue, and the loue of lucre, and commodity; that one might ſpare coſt, and liue at eaſe, and rather ſee another oppreſſed with wrong, then hazard himſelfe any way to helpe him.

Laſt of all hee ſaith; *You that be ſo loath to ſuffer a little trouble, and to bee at a little charges to helpe another man in miſery; know you not that God recompenceth men accor-*

ding

ding to their workes? That hee cauſeth them to reape like for like; may not you come to the like miſery your ſelf? and then becauſe you had no heart, nor will to helpe another, you ſhall ſee others ſit as quietly by you, and not venture to miniſter any ſuccour vnto you.

Now men are come to ſuch ſelfe-loue, and ſenſleſnes of other mens wrongs, as if they were things done in a farre Countrey, and in another age, as if it nothing appertained to them, they haue nothing to doe with them. The better ſort onely will haue a little idle pitty, and mercy in the mouth; ſaying: *Aluſſe, I am ſorry, and it is a pitty, that honeſt men ſhould be thus wronged, iniured,*

and

and disgraced; yet they will neuer put to an hand to helpe, they will not stirre a finger, to doe any good to their relieſe: neither will they take any paines, or be at any charges, to eaſe and deliuer the oppreſſed: for moſt men beare this minde, that they could take more paines, and ſpend more money to compaſſe their owne pleaſures, to ſatiſfie their luſts, and carnall appetites; yea, to pul one of their own beaſts out of the ditch, then to deliuer a poore wronged Chriſtian out of the pawes of the perſecutor. But *Ionathan was not of this minde, her ventured his owne life to ſaue Dauids, and deliuered him out of the hand of Saul his Father, though it ſeemed Dauid onely*

1 Sam. 20. 38.

ſtood

stood betweene him and the Crowne.

Obadiah likewise being Ahabs Steward, when his Master raised an hot persecution, and would haue slaine all the Prophets of God; and hee in likelihood should haue escaped: but hardly, if his Master had perceiued that hee had borne any fauour and affection towards them; and the famine was so great, that scarce bread and water could bee got for money. 1 Kin. 18.4

So that it was not onely dangerous, but exceeding chargeable to feede an hundred Prophets now, whom the King sought with all diligence to bring to destruction: yet (notwithstanding all these impediments) *Obadiah* stood faithfully for God and his Prophets, *and*

kept

kept them with bread and water sufficiently, both in the heate of persecution, and in the middest of famine.

But on the contrary, most hellish and cursed of all are those, that be so farre from helping and succouring Gods afflicted Saints, as that they reioyce at their troubles, recounting it one to another as very ioyfull tidings, and matter of merriment, when they heare that such a man is in prison, such a Minister suspended, depriued, or the like; yea, peraduenture they will not sticke to put an hand to it, and to their power, to helpe it forwards. These be cruel wretches indeede, inspired with the malice of the Diuell, & (vnlesse they repent) shall bee

bee most miserable hereafter, being plagued with the vengeance of God, as a iust recompence for their cruelty: whereas in this case, they ought rather so to shew mercy vnto others, as they would expect the mercy of God towards themselues. *Let vs therefore bee mercifull, as our Heauenly Father is mercifull.*

Thus much touching the fourth worke of mercy towards the body.

Tego.

THE fift worke of mercy to the body, consisteth in shewing mercy to the poore and needy, according to our ability, & their necessity: This duty our Sauiour Christ commandeth, say-

Luk.12.33 saying; *Sell that you haue, and make you bags that waxe not olde.* VVhere Christ exhorting vs to bee mercifull, meetes with a common obiection: Indeede I would willingly bestow something vpon the poore members of *Christ Iesus*; but alasse, I haue nothing. Haue you nothing to sell; neuer a strike of corn, neuer a parcell of Land, no Merchandize, no houshold stuffe, that you could spare for *Christ*? If you haue, sell it, and giue to *Christ*, and to his Members; imitating therein a wicked man, who to compasse his pleasures, and to satisfie his owne carnall appetite, will come by money, what shift soeuer he make: Doe you as much for Christ and his Members, as

a wicked man will doe for the fulfilling of his vaine desires. *Oh, but if I should sell, and giue, so I might be beggered.* Nay, *Christ* wils no man to beggar himselfe: *But make you beggers.* This is such a treasure, as no other is like it; for no other will multiplie and increase, lying by vs; but is of that nature, that either of it selfe it will corrupt, the canker and rust wil set vpon it, and bring it to naught; or else a thiefe may meete with it, so that one is in continuall danger to bee poore. But this is such a kind of treasure, as in it selfe is eternal, and growing, and is so surely kept, that no man can deprive vs of it, either by force or craft. And then another benefit there is;

Luk.12.34 is; *Where your treasure is, there will your hearts be also.* This is of so good effect, that if one lay vp treasure in Heauen, his heart will follow it.

What is the reason then that many men can come so hardly to speake of Heauen, and heauenly things? that one may as easily make a great milstone ascend vp to the Skie, as draw their thoughts to heauen-ward; the reason is plaine, their treasure is not there. This knew *Salomon*, when hee said; Pro.11.17 *He that is mercifull to the poore, rewardeth his owne soule.* As if he had said; euery man will yeeld it is a good thing to bee beneficiall to himselfe, and to doe good to his owne soule: but it is most certaine, that nothing in

in the VVorld, no purchase, no bargaine, shall bring so much profit to the soule, as a mercifull heart, and liberall hand to the poore members of *Christ Iesus*. This caused *Dorcas to bee so full of good workes and almes, whose continuall custome was to buy cloth, cut it forth, and prepare garments for the naked.* Acts 9.39.

Master *Fox* recordeth, in the story of the Right worthy Lady, the Lady *Anne Bullen*, Mother to the late Queene of famous memory, Queene *Elizabeth*; that shee vsually sent her messengers into the Townes next adioyning to her abode, to vnderstand both the number, and state of their poore; and where greatest want was, shee contributed her almes

to

to the reliefe of their necessities; yea, and that continually, so great was her compassion towards the afflictions of Gods people. Let vs then by these examples, *Remember them that* Heb.13.3. *are in bonds, as though wee also were bound with them; and them that are afflicted, as if we also were afflicted.* Neither let the rich man thinke (whom wealth and nobility maketh haughty and proud) that therefore hee was formed of gold, silver, or some purer substance, then the beggar, who hath nothing to stand vpon, but beggery, patchery, and penury: for of the same masse, of the same vile, and abiect peece of earth, both rich & poore were taken. Let them

againe remember, that they are mortall, corruptible, fraile, and subiect to as many chances and changes as any other, though neuer so poore and contemptible in the world. *Iob* hauing found this by experience, *Would not see any perish for want of cloathing, nor any poore without couering; yea many blessed him, that were warmed with the fleece of his sheepe.* And hee found the truth of that blessing pronounced by the Prophet *Dauid*, saying; *Blessed is the man that considereth the poore and needy, the Lord shall deliuer him in the time of trouble.* VVhy then despisest thou thine owne flesh? why art thou an enemy to thy selfe? This consideration should breede in

Iob 31.19, 20.

Psal.41.1

vs such a fellow-feeling of the good, or euill; ioy, or sorrow; weale, or woe of the members of the same body; that wee should *Reioyce with them that reioyce, and weep with them that weepe.* Againe, *That the members should haue the same care one of another.* Otherwise, if wee haue lost this feeling, and affection of members, it argueth plainely, that wee be no true members of the misticall body, that we are not ingrafted into the body of *Iesus Christ.* And therefore Saint *Iohn* assureth vs; *That whosoeuer hath this Worlds goods, and seeth his brother hath neede, and shutteth vp his compassion from him, that the loue of God cannot dwel in him.*

Rom. 12. 16

1 Cor. 12. 25.

1 Ioh. 3. 17

If then the loue of God be

be in thy heart, it is knowne by the loue that thou shewest to thy neighbour: and if thou loueſt thy neighbour, thou wilt not ſhew thy ſelfe hard-hearted, and ſtraight laced vnto him in his miſeries. Euen as the heart that is placed in the middeſt of the body, inclineth moſt to the left ſide, though indeed it inſpireth life to the whole body: ſo though a Chriſtian ought to manifeſt his loue to euery man, and our charity is to bee diffuſed vnto all men; yet ſhould hee bee moſt prone to the afflicted part, and to beſtow his charitable beneuolence, where there is moſt neede of ſuccour.

Charity and loue to our neighbour in humane ſoci-

etie, is like the blood in the naturall body, which ministreth and conserueth life: for as the blood in euery necessity of the body runneth to the indigent parts, to succour where is most need; so is true charity euer readie to minister succour, and to conuert it selfe thither where is most need and necessity.

Lucullus hauing sumptuously entertained (for some time) certain Grecians; and when they said vnto him, they maruelled that for their sakes hee would bestow such liberall expence, and magnificent cost; he answered: *Much my friends was for your sakes, but the greatest part was for Lucullus* sake: So the good Christian who shew-

ſheweth himſelfe mercifull to the poore & needy, doth ſurely much for their ſakes, becauſe hee loueth them as his neighbours and fellow members: but much alſo for his owne ſake, becauſe hee is delighted in doing good, and ioyfully doth the worke of mercy.

The Holy Ghoſt compares our deeds of charity to ſeede ſowne; *They that ſow plentifully, ſhall reape alſo plentifully.* Now wee know that after ſowing, in time comes the Harueſt; and when the harueſt commeth, there is many for one: the Husbandmans labour is recompenced; keep your ſeed by you, it will corrupt, caſt it forth, it ſhall bring increaſe. Gal.6.7.

VVhat more praise-worthy in a Christian, then where God hath blessed industrie gathered, and frugalitie saued; thereby charitable almesdeeds, and workes of mercy, to pittie the distressed estates of others, especially considering, that if we sow but a cup of cold water in conscience, and in loue, it is sowne vpon *Christ Iesus*; he is the ground: *For I was hungry, and ye gaue mee meate; I thirsted, and ye gaue mee drinke; I was a stranger, and ye lodged me, &c.*

Mat. 25. 35

Therefore vnlesse yee thinke that Christ will bee a barren ground, it is most certaine, that he which scatters seede here, shall reape a large increase: that which is cast abroade in mercy, shall returne

returne againe in goodnes; the more good a man doth, the more good hee shall receiue: for God will restore it.

But oh what vaine of eloquence, or stile of perswasion, may now serue in this congealed age of charity, to mollifie the steely hearts, and thaw the frozen affections of worldlings, and make them relent at the miseries of the poore members of Christ? Let vs neuer forget that the sentence which the supreame Iudge *Iesus Christ* shall pronounce at the dreadful day of iudgment, shall be grounded vpon the workes of mercy; how wee haue discharged our stewardship in the succour and relieſe, or in the

neglect and contempt of his poore members, which hee reputeth as done vnto himselfe.

And contrariwise, he shall send the mercilesse, and such as haue beene negligent in the workes of charitie, into eternall fire. O fearefull sentence, to be tormented with the Diuell and his Angels: Oh that this sentence were continually sounding in our eares.

But you are to note, that these workes of the faithfull, are not here set downe as the causes, whereby men merit saluation; but because these workes of charity, are the infallible fruits of our faith, to shew the same to be liuely, *and working through loue*; and so consequently, Gal. 5. 6.

the

the markes and signes of our election, and that way wherein God would haue vs to walke towards the possession of his heauenly Kingdome.

Many men pretend many excuses, that they may not giue, some for feare of diminutiō of their goods, that if they extend liberally to the poore, they themselues shall want; others, cut of their bounty to the poore vnder pretence of prouiding for their children, that they may leaue them the richer but what is this else, but to distrust God, then not to beleeue his word, then not to trust him vpon his promise? Hath not truth it selfe said, which cannot lie? *He that giueth to the poore, shall not* Pro. 28. 27.

Luke 6.38 want. Likewise doth not our Sauiour *Christ* say. *Giue, and it shall bee giuen you, a good measure, pressed downe, shaken together, and running ouer, shall men giue into your bosome.* And doth not God assure thee, that this *honouring of* Pro. 3.9. *God with thy substãce,* shal be so far from diminishing thy wealth. *That it shall fill thy barnes with abundance.* And doth not the Apostle con- 2 Cor. 9.10 firme this, *That God will multiply your seede; and increase the fruite of your benenolence.* If thou wouldest prouide for thy children, what better course canst thou take, then that which S. *Ciprian* giueth. If thou hast many children, be the more carefull by distributing to the poore, to leaue them Gods blessing,

blessings commit to his custody, the goods thou wouldest lay vppe for thy children, make God their tutor, and protectour, and so shalt thou be sure to haue them safe kept. Otherwise thy niggardlinesse, and sparing fróthe poore, to make them rich, what is it else, but a subuersion of thy selfe thy house, and thy children?

We are all not Lords, but Gods stewards; of the goods commited to our charge, and the poore be but Gods receiuers, which come to receiue Gods blessings at our hands, to deny then to pay vnto thee poore, (which beare Gods *Image*) that which we owe vnto God, what is this, but an heinous theft, and an intollerable

sacriledge? *Christ* saith (saith *S. Augustine*) giue vnto mee of that which I haue giuen thee, I aske but mine owne, giue, and restore, thou hast found me liberall, make me thy debtor, thou giuest vnto me temporall things, I render vnto thee eternall. Surely, there is nothing more dishonoureth God, then disobedience and distrust in his prouidence, and promises; for it derogateth from his goodnes, as if he would suffer vs to want, if we obey his will. Euen as mothers, which haue many small children, haue euer bread by them, that they may giue vnto their children, when they craue; so our God aboundeth with all treasures of goodnesse, and is ready

to

to impart vnto those that serue him, and craue at his hands. As did the Leaper. *Master if thou wilt thou canst make me cleane.* Then would the Lord presently answer, *I will, be thou cleane:* thou shalt haue sufficient, thou hast obeyed my will, in giuing relefe vnto the poore I will not faile thee, nor forsake thee. *Make you friends* (saith Christ) *of the vnrighteous Mammon, that when you shall want, they may receiue you into euerlasting habitations.* Mat. 8. Luk. 16. 9.

Damasene telleth a tale of the rich mans three friends, his goods, his kinsfolkes, and his workes of charity.

His goods when he dieth, can afford him but a shrowding

ding sheete, & a few mourners, and so forsake him; his kinsfolke follow him to the graue, and there leaue him; but his almesdeedes, and vertues neuer forsake him. This, this, I say is the friend wee should most regard, and as for the drosse of the world, and all other friends we must leaue them, and they will forsake vs. And surely there is nothing more effectuall, to the good of a family, then when the Master of it opens his hands aboundantly, with all plenty of good workes of mercie. I will therefore conclude this fift branch, with this saying.

Who helpes the poore, and pitieth the oppressed,

He

He liues to God, and doubtlesse dieth blessed.

Let vs therefore be merciful as our heauenly father is mercifull. And thus much touching the fift worke of mercie to the body.

Colligo.

THe sixt worke of mercy to the body, consisteth in lodging the harbourlesse and in the entertaining of strãgers. And this the Apostle cõmendeth vnto vs, saying, *Receiue yee one another, as Christ also receiued vs to the glory of the father.* But so great was the loue of Christ that he sticked not to offer vp his body, and bloud as a liuely sacrifice to God the father for our attonement and Rom. 15.7

and reconciliation. How great then should our Christian loue be one towardsanotherto further the good one of another & to relieue the wants & necessities one of another. The Apostle to the *Hebrewes* calleth to vs with a remembrance, saying; *Be not forgetfull to entertaine strangers, for thereby some haue entertained Angels into their houses vnawares.* Wherein heeanswereth an obiection made by many, saying, *I could be willing to entertaine any honest man, but I did not remember that any stranger past by my dore at any time vnregarded.* Did you not? And why I pray you, would you be so forgetfull? can you tell to whom you denied entertainement,

Heb. 13.2.

tainement, and vpon what occasion they trauailed this way. For had not Lot entertained the two Angels, when hee saw them, he might (peradventure) haue had his destruction amongst them of Sodome & Gomorrah. Had not the widdow of Sarephath entertained Elias, neither could she haue continued her meale in her barrel, nor her oyle in her cruse, neither had her sonne dying bin restored to life. And Rahab had not saued her selfe & her household neither could she haue obtained this priuiledge, that afterwards Christ Iesus according to the flesh, should haue come of her stocke & posterity, if she had not entertained, and defended with the hazard of her owne life those spies, which Iosua sent.

Gen. 19. 1. 2.

1 Kings 17 10. 22

Iosua 2. 1.

It is recorded that the Lu-

cane-

cans had a law, which condemned that man to be fined, which ſuffered a ſtranger to paſſe vnlodged, after the ſunne was downe. And ſurely, were the like law in *England*, practiſed vpon our Inhoulders, and victualling houſes, our poore trauailers ſhould be better reſpected.

For albeit the law tolerate thoſe houſes, rather for the reliefe of ſtrangers, then for the maintenance of drunkards, and other ſhifting mates. Let a trauailer neuertheleſſe, be his occaſion neuer ſo vrgent) reſort to any of them, who either is not able, or willing, ſo to lauiſh his expences, according to their greedy demands, (albeit otherwiſe they will content them to

the

the vttermost farthing) yet will they turne him away, bid him be gon, and tel him their Roomes are prouided for others. And truely these abuses I haue had experience of, and therefore may well sing with *Dido*.

Non Ignara mali, miseris succurrere disco.

The knowledge of this euill, mooueth me to pittie those that are thus afflicted.

Your Sergeants and Baileues in the second place are to be found faults withall, and that for two causes; first for their iugling & double dealing with men. If they be well contented, they can play see me, and see me not; yea albeit they goe daily by the party, and the creditor be at great cost and charges

charges with them, for attaching of their debtors. But if the debtor giue not to them such reward as they expect, then let him looke to himselfe, he shall be catched, dragd, and haled to prison, he shal be pincht & fleeced to the bare bones, yea they will hardly leaue, till they haue plucke from him all that hee is able to make. I might taxe bad executors, for their bad and vnconscionable dealing towards orphans, and fatherlesse children: many being so barely fleeced by those, into whose tuition & protection they haue beene committed, that they can scarce recouer from them ten for a hundred, towards their relieue and sustenance.

So

So hard harted are many in these our dayes, and of so woluish a nature, that in stead of education, and protection, they will giue them their baine and destruction, iniuriously wresting from the almost al, that is cómitted to their hands. But let them beware, & take heede least the Lord, who heareth the cry of the poore, and oppressed, reward them not accordingly.

I could also blame hard-hearted Chirurgions and Phisitians in Hospitals, who hauing often times poore patients vnder their cure, continue them in torture, and paine, suffering them grieuously to languish in their maladies, because they cannot extort from them such

such summes of money, as they would. But God, who also deliuereth all his *Lazars* out of their hands, will one day call these to account, and pay them their hire in hell, vnlesse by repentance they preuent Gods iudgement speedily.

What should I say to gardians and ouer-seers to the guists of the dead, who often times conuert and turne those things to their owne gaine, and profit, which the deceased, by will bequeathed, towards the relieue of the poore, the nake, the halt & the blind? I say, if there be any such, let them be circumspect, and wary, yea let their repentance be quick, and speedy, least God in his iudgement ouertake them.

I could alſo touch watermen, the behauiour of whō for the moſt part is ſo rude, irreuerent, and curriſh that they will ſcarce ſpare, or forbeare any ſtate, age, perſon, or ſex.

But I will conclude with the Iaylour, whoſe oppreſſing and extorting cruelty towards the poore priſoner is vnſupportable. For whoſoeuer falleth into his hands though he enter with a full purſe, yet ſhall he be ſure to haue it empty before his departure; being during his abode in priſon, entertaiend with hūger, cold iron, & fees enough, for his relieſe, and comfort. Theſe mercileſſe miſers, ſhew to none any further cōmiſeration, then they themſelues may haue a large

conſideration

consideration. But let them hearken to Christ, saying,
Mat.25.41 *Depart from me ye cursed into euerlasting fire, prepared for the Deuill and his Angels.* For if euery man be bound to giue to the relieſe of the needy, what ſhall we thinke of thoſe men, who not only neuer practiſe this leſſon of giuing, but alſo by al ſubtile meanes, cunning ſhifts, fraudulent dealing, poll, & pill, oppreſſe, wring, couſen and deceiue the poore, and catch that little they haue, from them? who feed themſelues with others wants, cloath themſelue, by others nakednes, pamper vp themſelues by others penurie.
Iam.5.4 *Surely this crieth into the eares of the Lord of hoaſts, who being a righteous Iudge,*

and

and the God to whom vengeance onely belongeth, will reward them accordingly, *Si sterilitas in ignem mittitur, rapina quid meretur?* If barrenneſſe ſhould be caſt into the fire, what doth catching & rapine deſerue? If the Apoſtle Iames ſayth, *There ſhall be iudgement without mercy, to him that ſheweth no mercy*, what iudgement (thinke you) belongeth to him, which doth alſo ſhew cruelty to the poore? *Quid recipiet qui aliena tulit, ſi ſemper debit, qui ſua non dedit* what ſhall he receiue that taketh away other mens goods, if hee ſhall euer burne in hell fire, that hath not giuen of his owne? I was an hungred ſaith *Chriſt*, and thou gaueſt me no meate, nay the little

Fulgentius.

Iames 2.3

Rabunus.

meate

meate I had, thou tookeſt from me, I was naked, and thou gaueſt me no cloathes, nay the poore cloathes I had, thou tookeſt from me Is there an *Item* of *alediſti*, for them which doe not feede the hungry, and ſhall they goe free, which take away the bread of the hungry. Is the puniſhment ſo great for them that lodge not the ſtrangers, and is there nothing for them, that wrong the fatherleſſe, and ſtrangers? If thoſe who cloathed not the naked, finde it ſo hard a doome, what may they feare, that take away the cloathing of the naked. S. *Chriſoſtome* (in his thirtie & fourth *Homily to the people of Antioch*) ſayth, that whatſoeuer is a boue

our

our necessary maintenance, is not ours, but the goods of the poore, and to retaine this from them, cryeth into the eares of the Lord for vengeance. And surely, there will come a day, when men would wish they had beene more mercifull. *For with what measure you meate, with the same shall men meate to you againe.* Luk. 6. 38.

Innumerable are the examples, of like measure of Gods iustice towards the vnmerciful, worthy the obseruation, to teach vs the necessity of mercy towards our neighbours, if wee would auoid the same measure of Gods reuenging hand for our cruelty shewed to others.

It is recorded by *Nicepho-*

Lib 1. Cap. 20. rus, in his Ecclesiastical history, that the dancing daughter of *Herodias*, who required of wicked *Herod* the head of innocent *John Baptist*, and had it, that afterwards going on foote ouer a hard frozen riuer, the ice breaking, she sunke downe euen vnto the necke, which (through the violence of a great piece of ice comming downe the riuer) was cut off from the rest of her body, and so she tasted of the like death, she procured to another.

1 King 2. 5 *King Dauid* at his death, gaue charge to *Salomon* his sonne, *Thou knowest what Ioab did, he shed the blood of battaile in the time of peace, & put the blood of warre vpon his girdle, that was about his*

his loines, and in his shooes; that were on his feete: let not his gray head go down to the graue in peace. Wherefore he was afterward slaine, taking hould on the hornes of the altar, and so the Lord did bring his bloud vpon his owne head.

Ælianus reporteth of one *Cratenas* who vilanously slew *Archilaus* tirant of *Macedonia* (of whom hee was entirely beloued) that hee might make a compendious way vnto the kingdome, but hee tasted of the same sauce. For he had scarce enioyed the kingdome three dayes, before hee was also slaine, fulfilling the verse of *Dramatus*.

Qui struit Insidias alijs, sibi damna dat ipsi. (wrought
Hee that hath snares for others
Himself therein is likwise caught.

This shall suffice to shew how God in his deepe and vnsearcheable prouidence punisheth (yea in this life) cruell and vnmercifull persons, with the same measure that they meate vnto others *Messem* (saith S. *Bernard*) *habebis, semente dignam*; thy harueſt ſ. all be according to thy sowing: *Immisericordiam seminasti, habe quod amasti*; hast thou sowed vnmercifulnes? receiue what thou loueſt, *Fugisti misericordiam? te fugit misericordia*: Didst thou fly mercy? mercy will fly from thee. *Detestatus es pauperem? detestabitur te qui propter nos, factus*

est

est pauper: Doest thou hate the poore? He will also hate thee, who for our sakes became poore. Where is become the large liberallitie of old benefactours, towards the poore members of *Iesus Christ?* Is not all (with many) scant sufficient to maintaine our excesses? The pride of the world in attire, and the maintenance thereof, in lauishing the the needlesse superfluity of diet, hath eaten vp hospitality and mercy toward many hungry soules, & it causeth that wee haue little to leaue at our departure, for the good of others. Neuer more at table, neuer lesse at door; neuer more sumtuous in cloathing our selues, neuer lesse respect of others:

Nature is content with few things, all will not ſerue our exceſſe. Let vs therefore be ſo ſparing in ſuperfluous expences, that we may be the more liberall towards mercifull, and charitable vſes; yea, let vs be kinde & merciful on towards another as wee hope for mercy at the hãds of our heauẽly father. *Let vs therefore be merciful &c.* Thus much touching the ſixt worke of mercy to the body.

Conclu.

THE laſt worke of mercy towards the body, conſiſteth in burying the dead; touching which duty the Wiſe man ſaith: *My ſon, powre forth thy teares ouer the dead, then couer his body, according to his appointment, and*

Eccleſiaſticus 38. 16.

neg-

neglect not his buriall. The same commandement giueth *Tobit* to his Sonne; *My Sonne when I die, burie me honestly.* VVhence we may gather, that funerall rites, decent interring of corpes, exequies, and seemely mournings, (which Saint *Austen* calleth, *Officium postremi muneris*, our last duties of loue) are not vnfitting ỹ practise of those amõgst whom all things should be done in order. The Israelites in burying so honourably their Parents and Gouernours, did shew themselues to be people of good and orderly dispositions. *Abraham the Father of the faithfull, bought a possession of buriall of the Hittites, who by the light and light of nature, had their*

Tobit 14. 10.

Gen. 23. 4.

Sepulchers: And therefore answered Abraham; Thou art a Prince of God amongst vs, in the chiefest of our Sepulchers bury thy dead, none of vs shall forbid thee his Sepulcher; but thou maiest burie thy dead therein. Gen. 25. *So when Abraham yeelded the spirit, and died in a good age, and was gathered to his people; his Sonnes Isaac and Ismael buried him in the caue of Machpelah, in the field of Hephron, where Abraham was buried with Sarah his wife.*

The like wee see done to *Isaac*, *when hee gaue vp the ghost being old and ful of daies; his two Sonnes, Esau and Iacob buried him.* Now as *Iacob* did to his Father, so his children doe to him, according as he had cõmanded them: *For they carried him into the*

Land

Land of Canaan, and buried him in the caue of the field of Machpelah, which Abraham had bought. The like may be said of *Moses*: *for albeit the people buried him not, neither knew of his Sepulcher, lest they should abuse it to Idolatry: yet rather then hee should want buriall, hewas buried of God.* Deut. 34. 56.

The men of Iabesh Gilead, are praised of God, and rewarded of Dauid, because they buried King Saul and his Sonne, and aduentured their liues to doe vnto him their last duty. 2 Sam. 2. 5, 6.

The same might be saide of the rest of the Patriarkes, Prophets, Iudges, Kings, Gouernours, and Priests: *Yea, the new Sepulcher, the cleane linnen cloathes the sweet ointments, and the assembly of men of reputation, shewed how-* Luk. 23. 53

our Saviour was respectiuely regarded, and entombed with solemnity.

These examples teach, that it is a Christian and commendable duty of the liuing, to bee performed to the dead; of Children to be performed to their Parents, of the people of God one towards another, to commit the body of the deceased to the graue, to put dust to dust, and so to couer earth with earth.

And certainely those bodies which haue beene the Temples of the Holy Ghost, and shall bee at the day of doome changed into a condition of glory; should haue that decencie performed, as is agreeable both to comely practise, & Christian seemlinesse:

lineſſe: wherefore, as they are very highly to bee exalted, whoſe honourable care to the dead is ſuch, as to erect them Tombes, and to repaire and beautifie their decayed Monuments: ſo on the other ſide, they are greatly to bee reproued, and found fault withal, that careleſſy attend to the funerals of their brethren departed.

But what ſhall I ſay to ſuch as deface the Monuments of the dead? Surely ſuch deſerue to haue their names to be blotted out of good mens remembrance, for ſuch their cruell, inhumane, and barbarous dealing: whereas they ought rather to beautifie the bleſſed memories, and repaire the

the decaied tombes of their Anceſtors, and Forefathers.

Let vs I ſay, in this laſt point of loue alſo, ſo ſhew mercy vnto others, as wee would likewiſe expect in the ſame caſe to be performed towards our ſelues, eſpecially it being a matter of ſo great weight and moment.

For firſt amongſt all creatures, Man is moſt loathſome and vgly, when his life is departed: as in his birth & bringing forth into the VVorld, of all Creatures hee is moſt fraile and feeble, without ſtrength to ſtand, without helpe to defend himſelfe; ſo being dead, he is become noyſom, gaſtly and deformed: hee that a little before gloried

of

of his beauty, comelineſſe, feature, and proportion, is now become the mirrour & ſpectacle of a deformed, miſhapen, and noyſom carkaſſe: ſuch a confuſion and wracke hath ſinne wrought and brought into our nature. This is noted in *Lazarus, who having lien buried but foure dayes, his body ſtunke.* Ioh.11.39

Secondly, buriall is promiſed as a bleſſing from God, and the want of it threatned for a plague and iudgement. God offereth it as a mercy to *Abraham, that he ſhould be buried in a ripe age:* Gen.15.15 *and to Iosiah, that he ſhould be put in his graue in peace, and his eyes ſhould not behold the euill that ſhould bee brought vpon that place.* 1.King.22. 19,20.

Contrariwiſe, the want here-

hereof is threatned as a curse to *Ieroboam* and *Ahab*, *Kings of Israel*, *that they and their posterity should be deuoured with dogs.*

And because *Iehoiakim* fell from God, it was foretolde vnto him by the Prophet; *That hee should not be buried honourably, but he should be buried as an Asse is buried, euen drawne, and cast forth without the gates of Ierusalem.*

Obiect. But some will obiect, that the faithfull often times want buriall; some consumed to ashes, some drowned in the waters, some deuoured of wild beasts, some hanged on gibbets, of whom the World was not worthy, as the Prophet complayneth; *The dead bodies of thy Seruants haue they*

Psal. 79. 2, 3.

giuen

giuen to be meate to the Fowles of the Heauen, and the flesh of thy Saints vnto the beasts of the Earth: their blood haue they shed like waters round about Ierusalem, and there was none to bury them.

I answer, all temporall chastisements are common to the godly, and vngodly, as famin, plague, pestilence, sword, nakednesse, and such like punishments, which God shooteth as his arrowes against the sonnes of men. The fauour of God bringing saluation, standeth not in these outward things: for as it cannot profit a wicked and wretched man to bee solemnly interred, and costly buried, dying out of the fauour of God, (*As is noted in the Para-* Resol.

Luk. 16 22,23.

Parable of the rich glutton) so it shall not hurt a righteous man, to want a sumptuous solemnizing of his funerall.

Yet let vs make a difference betweene the body of man and beast: for as man differeth from the beast in his life; Gen. 2.7. *Made after the image of God*, fashioned to looke vpward, *created with a reasonable soule*, and sundry other prerogatiues; so hee should in his death and buriall. The bodies of beasts are drawne forth being dead, to lie in the open aire, to be deuoured one of another, and it skilleth not: but it is vnseemely, and vnlawfull, against order and honestly, that the dead bodies of men should be cast out vnburied into

into ditches, and dunghils, or such foule and filthy places. And therefore *Iehu speaking of Iezabel*, cast downe out of her window, and hauing her blood sprinckled vpon the wall, said; *Visit now yonder cursed woman, and bury her.* Seeing then that the dead carkasse of man is so vnsauoury and loathsom by reason of sinne, and seeing buriall is a blessing where it is bestowed, and a curse where it is denied; we conclude, that it is a courteous and commendable duty, testifying our loue and reuerence to the dead, so soone as life is departed, and death hath arrested them, to commit the body to the graue. 2 King. 9. 34.

And thus haue I (albeit in

in a weake measure) particularly set downe what I could, touching each duty of mercy, both to soule and body, desiring, and humbly beseeching all those, into whose hands this Treatise shall happen, so to shew mercy vnto others, as they would haue mercy at the hands of God towardes themselues. *Let vs therefore bee mercifull as our Heauenly Father is mercifull.*

Thus much touching the precept.

The President.

In these words,

As your father which is in heauen is mercifull.

FIrst, whereas *Christ* teacheth vs to call God father, wee are emboldned to make

make our suits vnto him, least we might say as *Abraham what be we, which are but dust and ashes, to talke vnto God.* Gen.18. 27.

Secondly, when wee confide him as a father, in the very beginning of our prayer, wee acknowledge his bounty and grace. For first this name of father, is a name to moue vs to come vnto him.

The wandring sonne said *Ibo ad patrem.* I will goe vnto my father. Secondly it is a name of priuiledge. *Hee hath giuen vs* saith the Apostle *his spirit, whereby wee cry Abba father.* And thirdly it is a name of prouidence, *your heauenly father careth for you.* But how come wee to call God by a name of loue, Luk.15.18 Rom 8.18. 1.Pet.5.7.

of

of priuiledge, and of prouidence; Surely, hee that willeth vs to call God father, hath made him our father. *Hee hath giuen vs power, to become the sonnes of God.* In the old law, God is called by the name of Lord, *Ego Dominus*, I the Lord; there his people are called seruants; now from the name of the Lord, he is called father; his people from seruants, are become sonnes, and all by the meanes of *Christ Iesus*. *Ascendo ad patrem meum, & patrem vestrum:* I go to my father, and your father, my God and your God.

Ioh. 1. 12.

Now calling God father, as it is a name of dignitie, (for it is thought to goe well *with the children of a* rich,

rich and louing father) ſo is it a name of duty. And as he hath the properties of a rich and louing father, to loue, to care for, and to pitty, ſo ſhould wee haue alſo the quallities, and properties of good children, to honour him, to ſerue him, and to obey him; leſt it bee ſaid, as it was once of ſome, *Nutrini filios; I haue nourished children, and they haue rebelled againſt me.* Eſay 1.2.

Secondly as Chriſt called God here by the name and title of a father; ſo in like manner hath he to the comfort of vs his choſen children and ſeruants, entituled himſelfe by the name of our father: *After this māner pray; Our Father which art in heauen. &c.* And firſt, this may teach

teach vs, with bouldneſſe to call, and cry vnto God, being our ſo mercifull, ſo louing, and ſo carefull a father, in all our neceſſities and afflictions. *Call vpon me,* Pſal. 50. 15 (ſayth almighty God.) *in the time of trouble, and I will heare thee, and thou ſhalt praiſe me.*

Secondly, this teacheth vs, when wee pray, to pray all in one. Let not the rich, and mighty therefore diſpiſe the poore, and needy; it is the will of our bleſſed Lord and Sauiour *Chriſt Ieſus*, to haue vs altogether, to call to God our father; why then ſhould any one contemne or diſdaine others.

Thirdly, this may admoniſh vs to loue one another, and

and to haue a participation, or fellow feeling of the wants, and miſeries of our brethren, according to the counſell of the Apoſtle, *Reioyce with them that reioyce, weepe with them that weepe, and bee of like affection one towards an other.* Rom. 12. 16

A new commandement I giue you, that ye loue one another. By this ſhall all men know, that you are my Diſciples if ye loue one another. Iohn 13. 34-35.

This ſo commendable a vertue nature her ſelfe hath taught the wiſe men, (euen among the heathen) which were wont to ſay. *Nihil tam eſſe ſecundum Naturam, quam iuuare conſortem naturæ,* nothing is more agreeable to nature, then to helpe them, that partake with vs in the ſame nature; eſpecially, ſeeing

ing the creator of nature, hath indued vs with the ſame condition of nature, that no man ſhould ſuffice to himſelfe, without the ayde of another; and therefore hee would haue all things to ſtand. *Mutuis auxilijs*, by mutuall ſuccours, that the very reaſon of neceſſity might inuite vs to mutuall loue.

As your father which is in heauen is mercifull.

We ſhew God to be a heauenly father, in that we mention him to be in heauen. VVee confeſſe what a manner of Father we mean, that is to ſay heauenly. Leſt therefore wee ſhould be eſteemed as degenerate children, let vs alſo be heauenlie. *In heauen.* What more powerfull,

powerfull, then to haue a father *In heauen*, And therefore howſoeuer wee are diſtreſſed on earth, the comfort is, wee haue a father in heauen. *In heauen*: Then is our inheritance in heauen alſo. *In heauen*: And therefore praying. *Wee liſt vp our eyes vnto the hils, from whence commeth our helpe. In heauen:* Not as placing his diuine power onely there, which filleth heauen and earth; but we ſay *In heauen*; becauſe there chiefly his glory doth appeare, there hee bleſſeth his Saints and Angels. Well then (ſaith S. *Auſtin*) we haue a father in heauen; let vs not cleaue to things here on earth. *Inuenimus Patrem, Inuenimus patriam*, wee haue found our father Pſal. 121. 1

father, wee haue found our country. Hence wee learne first of all, to acknowledge his goodnesse. Secondly, to haue recourse to him in the time of neede, and thirdly, to be mercifull vnto others by his example, who hath beene so louing and so mercifull to vs.

Is mercifull.

As wee wish that God should be mercifull vnto vs, our Sauiour would haue vs to shew mercy vnto our neighbour. And indeede herein consisteth the true iustice, with containeth the whole duty of a Christian, which willeth vs *Reddere vnicuique quod suum est*, to giue vnto euery one his due, to God our creator, and our neighbour.

Mercy he wils for two respects, first because we haue alwaies in our eyes those that haue need of mercy; & as we are men, so *Nihil humani, à nobis alienum putemus*; Let vs thinke no humaine accident strange vnto vs. For if it be true that *Herodotus* saith, *Nihil aliud esse hominem, quam miseriam & calamitatem*, Man is nothing else but misery and calamity. Surely then there is no man, good or euill, but needeth mercy, and that for this cause, for that he is nothing but misery: And according to the prouerbe *Miseria res est digna misericordia*, Misery is a thing worthy of mercy; because *Misericordia non causam, sed fortunam spectat*; mercy looketh,

keth not into the cause, but to the present state, and necessity. And therefore *Augustine* thus defineth mercy. *Misericordia est alienæ miseriæ in nostro corde compassio*; mercy is a fellow feeling in our hearts of anothers miserie. Mercy, (saith *Gregory*) hath the denomination, and etymology *a misero corde* from a miserable, or wofull hart; because as often as wee behould a man in misery, the minde through commiseration, being touched with griefe at his miseries, doth as it were (*cor miserum facere*) vex and torment the heart, with a sympathy and fellow feeling of his miserie. And hee that hath compassion of a wretched though wicked man, *non*

meres

mores eius, ſed hominem miſeretur, doth not pitie the manners, (which are euill) but the man, who by being ſinfull, is alſo miſerable. We commend them that loue men, (ſaith *Ariſtotle*) if it be but as they are men; and therefore being on a time reproued, for that hee gaue an almes to a wicked man, anſwered, *Miſertus ſum hominem, non Iniquitatem.* I had compaſſion on the man, and not on his manners. *Homo qui Calamitoſo eſt miſericors, meminit ſui:* he that hath pitty vpon a man in miſery, remembreth himſelfe. *Cuiuis poteſt accidere, quod cuiquam accidit.* That which chanceth vnto one man, may happen alſo to another. So that nothing ſhould more

incline our hearts vnto mercy, then the consideration of our owne misery. And hee that is mercifull, deserueth mercy againe, when he falleth into misery. *Habet in aduersis auxilia, qui in secundis commodat*; He findeth succour in aduersity, which sheweth the same in prosperitie, (saith *Publius*).

The second respect, why God willeth mercy, is because to him it is more agreeable, and more acceptable; for by it, wee are most like him, and by likenesse wee best please him. *His mercy is aboue all his workes.* VVell wils he therefore that man being the best of his creatures, should be like him, in the best of his actions, as plainely appeareth by this

Psal. 145. 9

text,

text: *Ye shall therefore be mercifull, as your father which is in heauen is mercifull.*

He bids vs not to imitate his power, which *Lucifer* proudly aspiring to was dejected into hell, nor his wisdome which *Adam* vainly affecting, was ejected out of Paradice: but his mercy, which wee humbly practising, shal be erected and lifted vp to heauen.

Now that wee may bee mercifull, let vs first learne who are miserable. *Not euerie one that is sicke, or hungry, or naked, or in prison* is simply or onely the obiect of mercie: but many that are also strong in body, fat with cheere, braue with cloathes, rich in Lands, and free from bonds: these are sicke in

ſoule, empty in ſpirit, bare in minde, poore in vertue, ſlaues to ſinne. For as there is a corporall neceſſity, ſo there is a ſpirituall miſery; and in both there is a work of mercy; in the one, the rich ſeeing the want of the poore, may pitty him; in the other, not knowing his owne, may bee pittied of him; in that the diſtreſſed hath nothing but what hee receiues; in this hee hath ſomewhat of his owne to beſtow; there a Potentate may ſhew his bounty, here a beggar may giue *Cæſar* an almes: ſo then there is mercy to the bodie, mercie to the ſoule, and he that doth either, ſhall haue mercie both for body and ſoule: that conſiſts in thoſe ſeauen

workes

works aforenamed, viſiting the ſicke, giuing drinke to the thirſty, bread to the hungry, redeeming the captiue, cloathing the naked, lodging the ſtranger, and burying the dead. But this hath as many formes of pitie, as there be acts of charitie; and all, or more then Saint *Paul* aſcribes to it, is true of this: *It giues, it forgiues, it enuyeth not, it boaſts not, diſdaines not, ſeekes not her owne, is not angry, thinkes no euill, reioyceth not in iniquity, ſuffers all things, beleeues all things, hopes all things, indures all things.* And to conclude, it doth all things that may bee done, though for a ſinner, for a ſtranger, for an enemie, as our deare Lord, by conuerſing with the con-

1 Cor. 13. 4.

uerting of sinners; in the precedent verse teacheth vs
Luk.6.35. *To be good with the euill, and kind to the vnkinde:* not as proud Pharisies, contemning, or condemning those that erre in life or belieſe; but sometimes instructing, otherwhiles admonishing, vpon occasion tollerating, if neede be, reproving, and when it is requisite, comforting. Thus to be a *Proteus*, is no hypocrisie, but perfect pietie. And though perhaps there bee not alwayes effecting meanes, yet God neuer reiects a charitable meaning; it is the mind, not the gift; the will, not the worke, the affection, not the action, that God esteemes: and therefore Saint *Paul* commendeth the Corinthians,

For

For that they had begunne not onely to doe, but also to will: for there may bee a doing of good, and no good will; there may be giuing without charity, and curtesie without mercy. In some, either fashion, not compassion, or humour, not vertue, or hypocrisie, not Christianity, produceth (strained, fained, maimed acts of mercie. 2. Cor. 10.

Such a giuer doth but cast off his superfluity superfluously; but the truly compassionate (*like the widdow*) puts into Gods treasury of his substance really; the one giues externally, the other giues internally. As Saint *Gregory* saith, he giues *Extra semetipsum*; Somewhat without himselfe; this, *de semetip-*

semetipso, a peece of himself. And albeit this kinde of mercy be most vsuall, when it meeteth with vnderserued misery, yet must there be a pitty, euen of a iust calamity, both in priuat men, that in others, see daily Gods righteous iudgements, and in Magistrates, that vsually punish malefactours: vnlesse the fault be out of measure, some heynous offence, either against God, or his annointed, wherein to be merciful were to be miserable, and to be compassionate, very vniust.

Let vs not therfore grieue, yea let vs rather reioyce with a great and vnspeakeable ioy, when traytors, murtherers,

murtherers, or the like are worthily brought to confuſion. *Seeing mercy and truth they then doe meete, righteouſneſſe and peace therein kiſſe one another.* Pſal. 85. 10

But in regard of our own priuate wronges, wee are taught toloue our enemies, *To bleſſe them that curſe vs, and to doe good to them, that hate vs, and to pray for them, which hurt vs, and perſecute vs, that wee may be the children of our Father which is in Heauen; for hee maketh the ſunne to ariſe on the euill, and on the good, and ſendeth raine on the iuſt, and on the vniuſt.* Mat. 5. 44, 45.

Let vs not ſo feaſt the body onely that the ſoule ſhould faſt; as many doe, who are merciſull but in part;

part; Yea, in regard of the soule, they are altogether merciless. For what good doe these men towards the redemption of a soule from the bondage of sinne and Sathan, more then they doe to a dog, a horse, or a hog; yet as the miseries of the soule are more dangerous, so should they more carefully be regarded & pitied. Let vs not *(whilst we carefully feed the soule,* suffer the body to pine in want and penury; as also some do, who being ouer-clogged with the terrestriall affayres of this life, may not part with a penny what neede soeuer should be. Howbeit, as man consisteth of soule and body, and is subiect to miseries in them both; so must wee be cha-

charitable to him, in relie-
uing of both.

If you aske (ſaith *Lactan-
tius*) why God created the world? It was becauſe man ſhould be created. If you demaund why manwas created? It was, becauſe hee ſhould worſhip his creator; If you aſke why hee ſhould worſhip his creator? It was, for no other cauſe, but that he might be rewarded by him. Theſe are the bowelsof Gods mercy, who had no other cauſe of his mercy, but his mercy; no other end, but his owne glory, and our good; wherein there is no end of his goodnes, no number of his mercies, no meaſure of his wiſdom, no depth of his bounty; whoſe great loue to mã-

kind

kind was apparent in this, when he purchased our redemption, with the effusion of the most precious blood of his deere & onely begotten Sonne.

And therfore (saith *Tertullian*) *si tanta in terris moratur fides, quanta merces expectatur in Cœlis:* were there so great faith on earth, as there is reward to be expected in heauen, how great should our loue be one towards another, to tender the good one of another, & to releeue the wants, and necessities one of another.

And surely man hath but two pleas before the throne of Gods iudgement seate, the one of Innocency, the other of mercy; the former neuer any (*that Immaculate Lambe, excepted*) could

plead; & what intereſt ſhall man challenge in the plea of mercy, who hath denied the ſame to his brother. For ſaith *Chriſt* our *Saviour*, *oughteſt not thou alſo to haue had pitty on thy fellow, euen as I had pitty on thee?* Mat. 18. 33. *Let vs then, ſo many as bee riſen with Chriſt, ſeeke thoſe things which are aboue, where Chriſt ſitteth on the right hand of God the father. Set I ſay your affections on things which are aboue, and not on things which are on earth.* Col. 3. 1, 2.

Worldly minded men fitly reſemble the earth in theſe fiue points; firſt the nature of the earth is cold and dry, ſo are all worldly affections to deuotion and charity. *Secondly* the earth ſtandeth ſtill, and hath the circumference

circumference carried round about it; so are Gods benefites about earthly men, and they are not at all moued. Thirdly, the earth doth oftentimes keepe downe many hot exhalations, which naturally would ascend: so doe worldly affections, many charitable motions. Fourthly, the earth is heauie, and heauie things goe downeward; so worldly men set all their affections onely vpon the terrestriall things of this life, according to the saying of the Apostle; *They are enemies to the Crosse of Christ, whose end is damnation, whose God is their belly, whose glory is to their shame, who minde earthly things.* Lastly yet the earth is fruitfull after tilling

Phil. 3. 18, 19.

tilling and manuring: so to conclude, till the heart of man be fully manured with the graces of Gods holy Spirit, it can bring forth no good fruite of deuotion & charitie. Let our compassion therefore so largely extend it selfe towards the consolation of others, as in like manner we would expect from the hands of the Almightie towards our selues, ending with this of our Sauiour. *Let vs be mercifull, as our heauenly Father is mercifull.*

Now the God of grace & mercy, so guide you in the wayes of holinesse & good workes, that both in life & death you may glorifie God your creator, to whom with the Sonne and holy Spirit,

Spirit, be giuen and ascribed, from the bottome of our hearts, all power, praise, might maiesty and dominion, both now and for euer.

Amen.

(.*.)

FINIS.

